

WHEN READ, PLEASE PASS TO A FRIEND.

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

*Diligentibus Deum
Omnia Cooperantur
in Bonum : : :*



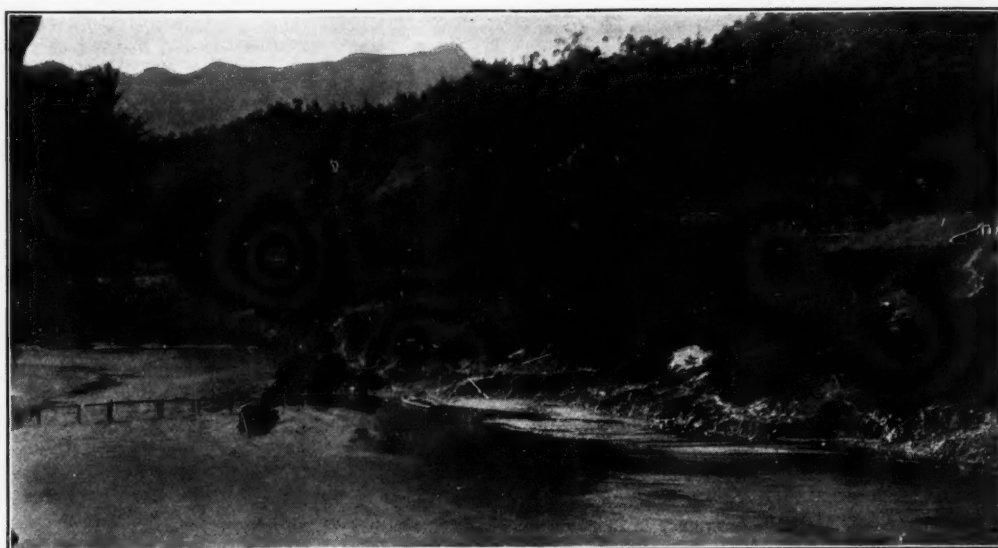
*To Those Who Love
God All Things Work
Together for Good.*

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ON THE MARYKNOLL MISSION-FIELD, WHERE DREAMS ARE REALIZED.

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"WHEN WRITING TO ADVERTISERS, PLEASE MENTION" THE FIELD AFAR.



The American Foreign Mission Society

APPROVED—by the Council of Archbishops, at Washington, April 27, 1911.

AUTHORIZED—by Pope Pius X., at Rome, June 20, 1911.

OBJECT—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

OPENING—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 8, 1912.

DECREE OF PRAISE—granted by Rome, July 15, 1913.

FIRST PREPARATORY COLLEGE—established near Scranton, Pa., Sept. 8, 1913.

PROCURE—opened in San Francisco, Sept. 13, 1917.

ASSIGNMENT—to first field (*Province of Kwangtung, China*), April 25, 1918.

DEPARTURES OF MISSIONERS—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

(LEGAL TITLE: CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.)

THE FIELD AFAR

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TERMS

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A share in the daily prayers, sacrifices, and consecrated toil of all engaged in this work.

Communions and rosaries every Friday from all Maryknollers. Similar spiritual help from thousands of friends, lay and religious, in many countries.

RELICS of the saints there are, but none of her whom Jesus, our God, called Mother. The body of the Immaculate Conception was not to see corruption. Glorified, it adorns heaven. May we see it some day!

THE Provincial of a religious order recently remarked that Maryknoll at ten has already advanced further than most societies at fifty.

This may be true, but we live in days when space is shortened and time saved. We are surrounded, too, on all sides by examples of great work accomplished by organizations whose methods are open

to inspection and often worthy of imitation.

We of Maryknoll are trying to take advantage of the times in which we live, but our strong hope is not that we may develop rapidly, but that we may be rugged and enduring.

GREAT movements begin slowly, but, once moving, their very weight gives power,—a consoling thought when we see the mighty strength of the Catholic Church in this country gradually marshaling its forces in a great procession against Satan's hordes in pagan lands.

The Protestant Inter-Church World Movement failed. It has come and gone, and Catholic America is rising to action. Rome speaks: "Behold, I come, O Lord, with Thy children of these United States,"—and now American Dominicans turn their eyes and hearts to pagan fields, American Jesuits to India and to the Philippines, American Passionists and American Vincentians to China; and the end is not in sight.

ONE of the effects of war demands on Catholics of America was to lead them a big step forward toward a consciousness of their strength as a national unit. Those of us interested in the spread of Catholic faith are observing with delight the alacrity with which Catholic students have grasped the coast-to-coast idea in banding together for mission work. Before the end of August a group of Maryknoll students and at least

two of the Knoll priests will have heeded the invitation to "Come and see" what a spirit five hundred delegates of the Students' Mission Crusade will display at their third convention in Dayton, Ohio.

From the resultant widening mission interest among students the work of Maryknoll has received its share of new friends and we are grateful to the organization that occasioned this gain. We believe, too, that Crusade activities will prompt an increasing number of young Catholic Americans to enter the lists as overseas soldiers of Christ.

HAVE you remarked that nearly every American you meet with an opinion on the Chinese has a good word to say about them? There is, in fact, a decided change of opinion regarding the race, and the cause may be traced, in no small measure, to the reports, official and unofficial, made by Americans who have visited China. An additional cause will be found in the experience of Americans in the homeland with Chinese students and other classes residing here temporarily.

American Catholics have until now done comparatively little to bring about this more favorable estimate of a too long ignored people, and even to-day it is rare to meet an American Catholic who has cultivated the friendship of a Chinese.

Some years ago a keen-eyed

SUCH AN ADVICE IS RARELY FOLLOWED.

missioner, a European by birth, wrote to us urging the idea of impressing the Chinese and Japanese students at our secular universities with the strength of the Catholic Church in America. Our correspondent expressed the wish that priests living near these universities would take upon themselves the task even without any hope of immediate conversions.

The idea was ventilated and has been given out since on several occasions, but so far as we know very few contacts have been made.

We believe that there is a special field which stay-at-home Catholics can cultivate—and that one strong result of their labor will be a favorable reaction on the field abroad.

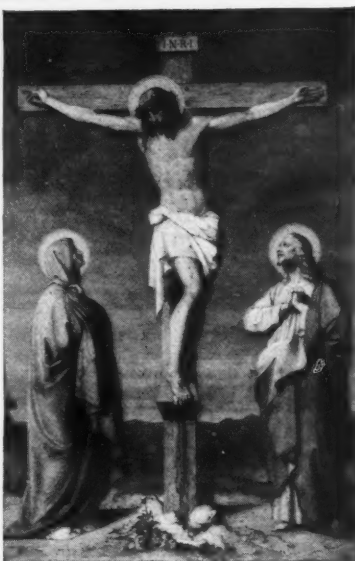
A missionary-bishop has recently said that every priest is a missionary and that there is only a territorial distinction between home and foreign missions.

Certainly the two are related, and priests of the homeland can find much in common with those of the foreign field.

We know of a city in Eastern Asia where the extra-native Catholic population numbers fifteen hundred, Americans among others. Let us suppose that the bishop and priests are Orientals. They are yet Catholic, and we should be strongly inclined to criticize them if they ignored the foreigners resident among them.

It is good to feel that to-day (and the case is beginning to happen frequently) when a Catholic is going to Eastern Asia we can provide him with a letter of introduction that will assure him some spiritual guidance on the other side of the great Pacific; and we may reasonably expect from the Far East occasional requisitions for a similar service.

Last year when Bishop de Guebriant, who had just completed his apostolic visitation of China, passed through America he ex-



MISTRESS of the Nations—this title, found in old Irish litanies of Our Lady, seems to be contained in the words Jesus spoke from the Cross: "Mother, behold thy son."

Jesus did not limit sonship to the Beloved Disciple; nor should we exclude anyone from calling on Mary as Mother. She who has given her Divine Son for the salvation of mankind surely has a personal claim on every man.

If we, who from birth have known our Blessed Mother, realize our need of her help, our renewed strength each time we think of her sinlessness and her place in our life that softens our judgment on fallen man, do not the nations who know her not need her as much?

We are furthering the fulfillment of prophecy whenever we extend Mary's influence, for she herself has declared, "Henceforth all generations shall call me blessed."

It is a sweet sound in pagan lands—the "Hail Mary" from the lips of newborn Christians.

pressed to the Superior of Maryknoll his intention of writing to the bishops of that great country suggesting the advisability of supplying out-going Chinese bound for America with letters of introduction to some one of the Maryknoll establishments on the coast, —San Francisco, Seattle, or Los Angeles. Bishop de Guebriant and others believe that hundreds of

Catholic Chinese who came to America have drifted away from the Faith because they had no one in this country to receive or direct them.

We urge those of our readers who can establish an acquaintance with Oriental students, or any other class, to do so, with the idea of God's glory in mind. Sooner or later these acquaintances will return to their homeland—if not Catholic, at least better prepared than they otherwise could be to receive impressions. And because of their relationship with you they will welcome the opportunity to meet in their own country men and women, priests, brothers and nuns, who stand for what you most highly prized. They will see in the Catholic churches and chapels of China a resemblance to what they have examined in America, and they will remark the unity of the Catholic Faith wherever they go. Nor will they fail to grasp the idea that the Catholic Church is a vital force that will be of great value to the soul of man whatever may be his color or race.

✱ ✱

THE late Bishop of Providence, R. I., Right Rev. Matthew Harkins, D. D., was a Founder of Maryknoll. To him we are indebted for the Providence Diocese Burse, and to his inspiration for a second burse in honor of his much-loved auxiliary, Bishop Doran.

Even before these generous gifts came, however, Bishop Harkins had expressed his practical and personal interest in the foundation of Maryknoll, and his confidence as well as his counsel heartened the organizers at a difficult period of their work.

The portrait of Bishop Harkins has for several years hung on the walls of Maryknoll. It is only a photograph and its place is temporary, but we look forward to a more enduring and more worthy reproduction which will find a suitable place on the walls of the new Seminary.

MARYKNOLL-AT-TEN ::: READY FOR DELIVERY

This beautifully illustrated booklet, giving the story of the Catholic Foreign Mission Society from its beginning, ten years ago, has been prepared by

The Rev. William Stephens Kress,

Priest of Maryknoll

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Student Crusaders

WHY limit the possibilities of the Catholic students of America? Banded for Christ, they are the Davids of the coming generation. America is the hope of the Catholic world. America especially can now advance God's cause on earth; Europe must first regain her lost position. With the virility of our fathers and an aptitude for pioneer work as our birthright, American Catholic youth is called upon by God for manly service. Our Catholic Colleges produce a chivalrous, intelligent graduate, peculiarly fit for doing great things for God at home and abroad. Hitherto these qualities have been allowed to grow flabby for lack of exercise. The Catholic Students' Mission Crusade will give an outlet to the energies of our students, and the trained, sympathetic work of our students in furthering the highest cause on earth will speed the reign of the Sacred Heart both in America and in the East.

From August 18 to 21 the third Convention of the Catholic Students' Mission Crusade will be held at Dayton, Ohio. Its work is not parochial, nor diocesan, but national. It seeks to link together, in a solid chain of strength, students in Catholic schools and colleges, for the lofty purpose of helping the missions—both home and foreign. Its watchword is: *The Sacred Heart for the World: the World for the Sacred Heart.*

The Crusade operates through individual groups or societies, called "Units." Each Unit does whatsoever it pleases, and reports quarterly to the Executive Board all its mission activities. The

Board in turn co-ordinates the work of the Units, sends them helpful suggestions, and thus enables them to act as one body.

The Crusade shows a truly Catholic spirit. It promises great things for the missions.

The Student Crusade Units have been adjusting their field-glasses to the Knoll and following their observations with kind remittances, totaling several hundred dollars. The breadth of this interest may be realized from the appended list of activities:

THE FIELD AFAR is very popular among the members of our Society.
—*St. Vincent Seminary, Beatty, Pa.*

We shall be happy to be on the list of subscribers to THE FIELD AFAR.
—*St. John's University, Collegeville, Minn.*

Enclosed find a contribution towards your Seminary building fund.
—*Hays Catholic College, Hays, Kan.*

Our Society gave a play for the benefit of the missions. This is part of the proceeds.—*Our Lady of Mercy Academy, Cinn., O.*

Enclosed find check of \$70 for your work. In regard to THE FIELD AFAR, we shall take it up next term.—*Cinn., O.*

At our weekly meetings the Maryknoll Song is a regular occurrence. I assure you it is sung with genuine enthusiasm.

—*University of Detroit, Mich.*

Each morning we gather in the chapel to recite the Rosary and sing a hymn. We always pray for the missions, but hereafter we shall remember Maryknoll in a special way.

—*St. Helena College, Louisville, Ky.*

We read our first copy of THE FIELD AFAR recently and it is now being passed around among seventy boys. We found the magazine very interesting and many of its articles were read aloud.
—*University of Dayton, Dayton, O.*

OFF TO THE ORIENT.

Reservations have been made on two boats for the twelve missionaries—priests, auxiliary brother, and sisters—who will leave in September for China. Five will sail from Seattle, and seven, possibly eight, from Vancouver. They will touch at Japan and are expected to arrive at Hongkong early in October.

It will cost six thousand dollars to outfit these missionaries and send them across the country and the Pacific Ocean, but it will be money well spent.

The six priests will go at once into the heart of Kwangtung, after a reunion in Hongkong where an important conference will take place to outline a program of Maryknoll activities in South China.

The auxiliary brother, Albert, a master mechanic and expert gardener, has been urgently requested by our missionaries to help in the supervision of their various enterprises.

The six sisters will remain at Hongkong for the greater part of the year, to study the language and otherwise prepare themselves for their special work, the care of children, of the sick, and of old people. In the meantime, one and possibly two houses will be prepared for them in the mission-field. This will require the purchase of land and the erection of buildings, as in the interior none are to be found to serve their purpose with any hope of a sanitary habitation.

Passage and outfit for three Sisters assigned to China have been provided through the generous co-operation of two priests, one in the archdiocese of Boston, the other in the diocese of Fall River.

W H Y N O T F O R T H E F I E L D A F A R ?

Cleanings.

WE extend to the Very Rev. Superior of the Josephite Colored Missions our sincere sympathy in the loss by fire recently sustained at Baltimore.

We were pleased to note in a recent exchange the description of a testimonial to be erected in Constantinople in appreciation of Pope Benedict's activities in the recent war, in favor of the suffering peoples.

Among the names of the subscribers appear those of the Sultan, the Khedive of Egypt, and many Mohammedans of note. The spiritual force of the Papacy is recognized often by those without the Church and even by those opposed to her.

St. Rose Parish at Lima, Ohio, is worthy of study and imitation. Daily Communions run into the hundreds, vocations abound, and Catholicity is radiant—a visible force.

A yearly novena in honor of The Immaculate Conception prefaces the way for Lenten sacrifices—with special insistence on daily Mass. Mission vocations and the mission spirit generally form a frequent topic of instruction and exhortation.

The Maryknoll Superior recently lectured at Lima on his way home from the Coast, and that morning, an ordinary week-day, four hundred Communions had been offered for Maryknoll and its works.

Dr. Febyi Hsieh, special delegate of Chinese labor to the United States, recently addressed the students of the Boston University Theological School. He described the difference between China and Japan as the fact that the Chinese encourage Chinese Christians to occupy high places in government, while Japan discourages Christianity, claiming that Rome fell when it became Christian.

MARYKNOLL.

Farewell, O holy spot of peace and joy!
Farewell! Farewell! but time will ne'er destroy
These holy thoughts which now are in my heart,
These precious gifts to me thou didst impart.
One lingering gaze—I find my eyes are wet,
As vaulted skies shed rays of soft scarlet,
And in the silence of my heart I hear:
"God bless you, child, each day throughout the year!"

—Terence F. Beehan,
Washington, D. C.

China, according to him, is the most tolerant of all nations, absorbing all religions. He spoke of the spirit of cooperation in China, a spirit ready to receive help from this country. The students of China are, in Dr. Hsieh's opinion, the chief factor in bringing about this cooperative spirit and a democratic form of government.

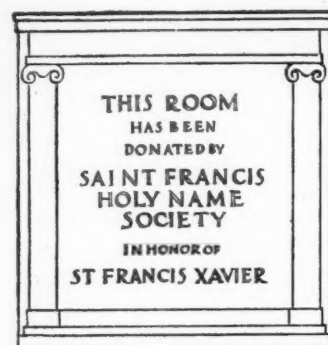
The new work on missions, by Fr. Arens, S. J., gives Catholics an opportunity to make some changes in their statistics. Fr. Arens finds the foreign missions (pagan countries) divided into: 11 archbishoprics, 41 bishoprics, 154 apostolic-vicariates, 63 apostolic prefectures, 17 missions, 5 prelatures, and 1 abbacy.

In those lands he registers for 1918: 12,377 mission priests, of whom 4,541 are natives; 3,200 missionary brothers, of whom 447 are natives; and 19,373 missionary sisters, 9,198 native.

The Catholics in pagan lands are distributed as follows:

Japan and Korea	167,239
China	1,963,639
India and Ceylon.....	3,967,003
East Indies	102,270
Africa	1,961,686
Australia and Oceania....	212,710

If we add to these the missions of Turkey and Persia, we find: 15,750 native priests, of whom 8,500 are Caucasian and 7,250 native; 5,000 brothers, 750 native; and 22,000 sisters, 9,000 native.



The suggestion comes—and it is a welcome one—that schools, colleges, religious communities, socialities and societies, be encouraged to “take rooms in the new Maryknoll Seminary.” Delighted—if they don't claim the right to occupy them. We shall be glad indeed to perpetuate in our door panels the names of such organizations.

Five Hundred Dollars Will Do It.

TRUTH, the well known Catholic monthly, recently gave display space to an editorial entitled, “The Foreign Missionary and Apologetics.” We are almost tempted to reproduce in full the strong paragraphs. We quote the following:

Loose thinking is a vice of the age, and mental indolence in following up a logical conclusion not less so. Thus Catholics occasionally need to be reminded that to refrain from taking an individual share in the support of foreign missionary work is to imply that the missionary is an adjunct to Christianity rather than that which he is, an indispensable factor in proving the divinity of the Catholic creed. . . .

What modern cult or philosophy of man's making could reach the soul of the uncivilized native? The miracle of the Christian Faith—its divinity—is demonstrated by its direct appeal to the immortal soul without an intermediate process of mind cultivation. . . . The Catholic Faith gives its message, and gets it through, in the most objective form, where other creeds place the supernatural on a basis of intellectual advancement. . . .

It is in teaching all nations that the Catholic Church exhibits its divinity.

THE FIELD AFAR PROVIDES A CLIENTELE

Fr. Price, the Missioner.

By

Fr. W. B. Hannon, Asheville, N. C.

IT is truly a labor of love for me to testify to the sterling worth of saintly Father Price as I knew him during his incumbency at Nazareth, N. C. Others can speak of a much longer acquaintance with the dead missioner, but I had the privilege of knowing him in an intimate and sacred relationship not accorded to many.

I wish that I could relate without a familiarity unbecoming the occasion many incidents of his apostolic zeal and unselfishness. I can at least liken him, in words of Holy Scripture, to a tree planted near the running waters which shall bring forth its fruit in due season.

There were other boys in the family, but Thomas was the child of special prayers and showed signs for the service of the altar at a very early age, much to the spiritual joy of his pious mother. He was sent in due time to the Sulpician Seminary at Baltimore where he finished his studies and was ordained, and returned to his native state to be the "good odor of Christ" to many souls for nigh a quarter of a century.

He soon gained a reputation as an effective missioner, and he was called on to minister in many missions and to preach to his Southern non-Catholic countrymen, which he did with fervor and success. He quietly exerted an influence with the most illiterate and prejudiced, was verily a good shepherd to the lost and sinful ones, and thought no soul for whom Christ died to be outside the range of his pastoral care.

He was preeminently remarkable for humility and disinterestedness, and had his mind fixed on Heaven. His unassuming simplicity, and neglect of detail and the ways and means of life, fitted him more for a religious order where he would have been relieved of such routine work. Continual ab-

sence from home and a multiplicity of duties besides preaching and traveling, are the rejoinders I advance to critics who fail to see the great life work of Father Price in the South. What an object lesson he was for every priest with whom he had any contact! A life so priestly, so active, so holy and unselfish, is rarely met with outside the circle of the saints. Only one living in the region of faith could sum it up by saying, as the peasantry observe in Ireland, "He was a priestly priest."

His sphere as a missioner in the most Protestant state of the Union was a storehouse for innumerable deeds of suffering, resignation, love, and humility. They grew and grew, and the end of his life in heathen China as old age came upon him is the striking evidence of how beloved he was in Heaven. He could say in China as in North Carolina, if the ghostly visitant reached him here, "*Bonum certamen certavi, cursum consummavi, fidem servavi.*" He was indifferent to the applause or criti-

cism of the world and realized perfection in that spirit.

There was nothing crude about him, although he was perfectly unconscious as to the quality of his food and clothing and would be quite at home in the poorest and roughest surroundings. Although raised differently, he could always feel at home on dry corn-bread and very indifferent black coffee, and experience the sleep of the just on a hard bed or pallet. Now that he has passed away I can say that his bedroom or cell was typical of the primitive and fervent fathers of the desert. On one occasion my curiosity got the better of me and I turned over the clothes of his pallet and found that he slept on iron bars scantily covered.

Many people have vivid recollections of his life as a missionary priest: and there are others who have been partners in his labors and anxieties and could testify to his prayers and petitions being granted when he did not know where to find even a dollar to meet his bills and orphanage expenses. Those who have not the trustful



FR. PRICE WITH OTHER MISSIONERS AT THE TENNESSEE CONVENTION.

OF NEARLY ONE HUNDRED THOUSAND SUBSCRIBERS.

faith of Father Price are no more capable of judging his life and labors than is a deaf person of attempting to pronounce on some sweet and high-class music. I can only state for the encouragement of my readers that it is an irresistible sympathy that prompts me to lay bare what Father Price in his humility would have buried out of sight, known only to God.

His life was unpretentious and far off the beaten path, unheralded and unrewarded as far as the world goes. He was a pleasing speaker and the light of evangelical charity glowed from his words. He did not need a large audience; such was not to be had in Protestant North Carolina. I have seen him preach to two colored children with the wonted earnestness with which he addressed a large congregation. Continuous missionary journeys by slow and antiquated modes of conveyances, monotonous delays and then meetings with ardent heretics and lukewarm Catholics abroad, and vexatious incidents when at home, and failure in many cases to get good results out of the stray and degenerate children under his charge, were the sum total of his life for many years.

Ah, well! why not be done with such work, struggling along under such poverty and wretched surroundings, quoth the captious ones from afar off. The humble priest felt that his work was necessary and would be a foundation-stone for others to raise greater things. He left the magnificent building of his last years in North Carolina at Nazareth, and if the ambitious ideals of his apostolate for aspirants to the priesthood are not realized, still it proves effective by housing priests, sisters, and orphans.

He was the first to raise the Church cross and rescue the abandoned ones on the hill overlooking the capital of North Carolina. Many souls can thank God that they heard the saving gospel of

Christ from him, and many priests can say that they are left to follow out the lessons inculcated by him, now that he is gone. God alone knows the number whose souls he guided to perfection in the confessional and as a director, in which he had a discriminating judgment.

No matter how busy or surrounded by distractions, as a priest is apt to be when living in with families in the country, he found time for spiritual reading and recollection without neglecting intercourse with the household whose bread he ate.

His work as a journalist needs no accentuation, as he was the founder of the widely spread magazine, "Truth." Oftentimes, like Bishop England of old, he had to do most of the labor connected with the publication, save that he did not have to set the type as the great John of Charleston had to do. This journal brought light and faith into many isolated non-Catholic homes in the South and West, and if Father Price restricted his apostolic zeal to "Truth" alone he would have served his generation well.

Heaven alone can reward him for the drudgery under which he issued "Truth" and the many hours when he burned the midnight oil to reply to the numerous persons who sent inquiries for the "Question Box" from North, South, East, and West. He never made a cent on the paper and he sent free copies broadcast to enlighten the ignorant and convert the prejudiced. Generous souls who knew his unselfish aims usually came to the rescue and helped to pay the printers' bills. As the time for publication approached, he could always be seen with bundles of manuscripts bulging from his coat pockets as he raced along to catch a train. It was one of his jokes that he was never in ample time for a train, but managed to reach it somehow as it was about to start. He corrected his manuscripts and jotted down his ideas in

THE JUNIOR AND SCHOOLS.

"The Maryknoll Junior" is actually larger than **THE FIELD AFAR** was when it started its mission in 1907.

The "Junior" has sixteen pages, fully as well illustrated as **THE FIELD AFAR**.

It has original copy and a strong appeal to young people.

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dim waiting-rooms in country depots or by the dying light of an evil-smelling lamp in some shack on the missions.

He always understood the people and allowed for their limitations and prejudice against the Catholic Church. They thought him a good man, although a Catholic, and felt that there was nothing stilted about him. They observed his careless and poor dress, and saw that he was not particular as to the size and shape of the hat he wore, or the quality of his shoes, or whether his trousers were of the required length and pattern of Bond Street or gay Paris. They agreed with him that razorback bacon with plenty of juice, gritty cornbread made with water, and coffee, were fit for anyone on earth. He entered into the affairs of hogs, corn, and cotton, as one to the manner born, and they realized that "Mr. Priest" was a tar-heel like themselves. They reckoned him a "powerful preacher," and when they were in the mood he preached as long as they wished, which was long over an hour.

Souls were allured by Fr. Price who would have been repelled by

THIS MAGAZINE IS READ THOROUGHLY

others. He was all things to all men as far as possible. I feel sure that St. Philip Neri would find a congenial soul in him, just as the spirit of St. Francis Xavier found its counterpart in him. The Cure d'Ars would certainly find him an ideal missionary and one ever trustful when the finances were low, as in his own case. The spirit of Benedict Joseph Labre would not be an alien in his surroundings in the old tumbledown series of shacks which comprised his first orphanage at Nazareth, N. C. Such are the dispositions of saintly souls, who are so misunderstood by the world, and we need not be surprised when the zeal and charity of Father Price in his more mature years cannot be gauged. He did his missionary work as few priests could, and his name will ever be linked with the band of pioneer priests who labored and suffered in ploughing the stony furrows of the Church in the grim and dim Protestantism of North Carolina. "The world passeth away, and the desire thereof: but he that doth the Will of God abideth forever." (John 11)

You are not a stone. But if you were you would be serving a noble purpose as one of the many to go into the American Foreign Mission Seminary of Maryknoll. In thanksgiving for God's gift to you of immortality and likeness to Him, place stones in the house that He would build.

At the present moment you cannot help us more than by passing out to your friends some of our Stone Cards. Our Seminary Stone Cards pictures several stones of varying sizes, inviting corresponding gifts—all combined resulting in a five-dollar reduction of our building debt.

Every Stone Card takes five dollars of worry from the Maryknoll responsibility-carrier.

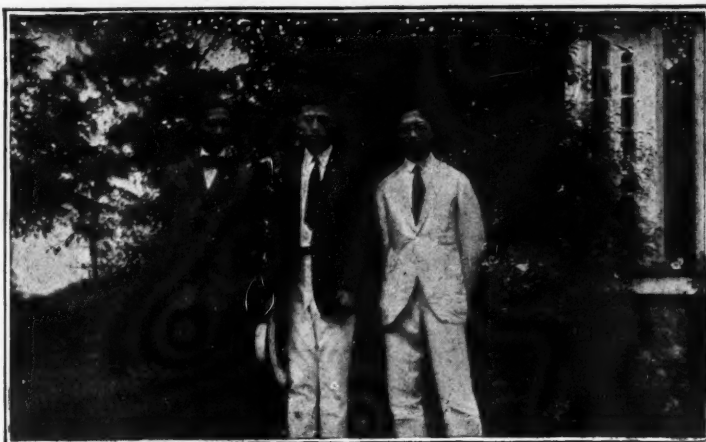
Chinese Students and America

TWENTY-ONE Chinese students in the University of Chicago, who sent to one thousand leading Americans their queries about belief in God, received all kinds of answers. We saw none from Catholic sources, perhaps because these young Chinese have

Christian American and learned educated man makes.

"Here." The Honorable Francis X. Tsu and the Honorable Pat Wong, late of Shanghai and Honolulu, respectively.

Francis and Pat have been polishing up at Dayton University and now they are spending their



THREE OF A KIND AT MARYKNOLL.

Pat Wong, John Nieh, Francis Tsu.

been left under the impression that American Catholics are a negligible proportion—or without brains.

The students find, however, that the divergence of Christian belief is puzzling; that most Americans are not godless, but that they lack reverence. They state in these words their reasons for sending out the question:

We are earnestly and conscientiously seeking to find a basis or bases upon which we may found our ideas of the Christian religion. We find every other science, if I may so designate it, based upon quite definite axioms, maxims, grounds, whatever you may have in mind; but we have been unable to find such definite starting points in the study of Christianity.

Now, we want to find out what the man on the street, the man of the world, the thinker, the student, the educated, the nationally or locally important man, thinks of his God.

We are earnestly seeking the light, without religious fervor, perhaps, but with an earnest, sincere and humble desire to learn the religion of the American who has not made a study of religion beyond the study that every

vacation at the Knoll, taking a turn with the students in the truck garden and elsewhere.

These two young Chinese are a credit to their country and should be heard from when they return to their native land. Pat is quite proud of his name, which some good priest in Honolulu (nationality unknown) gave him, because he was born near the 17th of March.

Some of our readers know that many Chinese students in this country are being supported by scholarships provided from the Indemnity Fund generously left to China by the United States Government after the Boxer uprising.

We have for years been aware of the fact that not one of the many beneficiaries is or has been a Catholic. The fault, if any, may be laid to the door of indifference, or to failure on the part of Catholics to appreciate a given opportunity.

BY HALF A MILLION INTELLIGENT CATHOLICS.



DIRECTORS OF THE PARIS FOREIGN MISSIONS, IN SESSION AT HONGKONG.
In the center of the first row is Bishop de Guebriant, Superior-General, with the First Assistant-General, Rev. Leon Robert, on his right, and the Second Assistant-General, Rev. Francois Delmas, on his left. The others in the group are bishops in the missions of China, Japan, Korea, India and Indo-China.

The Paris Foreign Mission Society.

THE Head of the Church has the world in his heart and much of the apostolic zeal of Christian missionaries got its first "Godspeed" from the Vicar of Christ. St. Peter started the first foreign missionaries on their world conquest, and Pius X and Benedict XV gave their cheery word to one of the youngest of the apostolic colleges, Maryknoll.

So, too, about two hundred and fifty years ago the Popes were the eager promoters of missionary enterprise. The greatest mission Society the Church has mothered owes its beginning to the successors of St. Peter. Pope Alexander VII, in the seventeenth century, saw the need of organized and sustained effort to convert the heathen, and called on France to carry the Faith to others in darkness. The Paris Society of Foreign Missions was the response to the Pope's call, and God has so worked through this Society that its men—thirteen hundred strong—after the war were reaping a harvest of thirty thousand immortal souls, while, thanks to their direction, one and a half million of converts were tasting the sweetness of Christian living.

So single has been the aim of the "Paris Society" and so apostolic the lives of its missionaries, that its constitution and spirit have animated and moulded all succeeding missionary societies. Its aim is truly Catholic and unselfish—to raise up a body of native clergy in every pagan country under its influence. The individual missionaries who had hitherto evangelized Asia converted groups of pagans, but death and persecution left their flocks untended, and for lack of spiritual sons to carry on the work the missionaries made no lasting impress on the people and the converts gradually lost their newborn faith. Thus the aim of the Society, to train a native clergy,

was the only adequate remedy against the periodic slump in the growth of Catholicity in pagan lands.

The plan was no new one. St. Paul had insured the permanency of his gospel teaching by sending Timothy to ordain men fitted for the task of keeping intact the deposit of faith committed to them. Thus also did Alexander VII consecrate Bishop Pallu in 1658, and Bishop Lambert de la Motte in 1660, to educate and ordain native students for the apostolate, and the growth of the new Society always kept this aim in view.

Within three years an organization grew up around the Paris Seminary for Foreign Missions, that included a group of priests to staff the Seminary, a society of women to assist financially the future missionaries, and scores of enthusiasts to arouse attention to the great need of vocations by monthly conferences on the object of the Society.

The answer of France to the call from the East was quick and whole-souled, and within a few years Bishop Pallu set out with seven priests and two assistants across the Mediterranean. From Egypt they walked through Persia, India and Malacca to Siam. Seven of the pioneer band died on the way, and it was only after two years and a half that the few survivors reached their field of labor, happy in their sacrifice as a sure pledge of abundant fruit.

True to their aim, they soon established an apostolic college in Siam, admitting pupils from Cochin-China, Tongking, China, India, Korea, and Japan. Within twenty years Tongking had twenty native priests, and Cochin-China ten.

The close of the sixteenth century found one hundred nineteen priests in the Society, but this healthy growth waned in the succeeding century amid the spiritual apathy and lawlessness that preceded the French Revolution.

The nineteenth century witnessed a revival in missionary endeavor. The comparative peace of the Church, cleansed and strengthened by the persecutions of the eighteenth century, gave promise of bright days, and the Society for the Propagation of the Faith, the greatest single factor in material progress of the missions, was established in 1822, thereby insuring some steady support to the missions.

Then the thirty years of persecution in China, Annam and Korea, with its long list of glorious martyrs of the Society, stirred the youth of France to battle on the firing line. Soon scores of young men entered the seminary, and from 1880 to 1912 the average ordained yearly increased to fifty, bringing the total membership in the Society up to thirteen hundred apostles. From the humble beginnings on the Rue du Bac, in Paris, the Society now has 35 mission territories, 2 archbishops, 43 bishops, and 1,300 missionaries, with 960 native priests, 450 brothers and 6,500 sisters in charge of 50 seminaries, 5,000 schools, 350 orphanages, 116 hospitals, and a Catholic population of a million and a half.

The source of this wonderful life, the center whence springs this apostolic zeal, is the Seminary itself, where are collected Directors of the Society, each representing individually a group of missions. The Society is democratic in its rule. Its members are not bound by the ordinary vows; the bond is one of a common aim—to live and die in the service of the heathen. Its directors and bishops are elected by the missionaries themselves, and the whole Society is based on broad principles of equality and brotherly love, the logical platform of men who see in every human, of whatever hue of skin, a brother in Christ.

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M A K E A F I N E A D V E R T I S I N G F I E L D .

With a Maryknoller on the Circuit.



AMID SCENES THAT WERE ONCE STRANGE BUT ARE NOW FAMILIAR.

Fr James E. Walsh on the way to Hongkong.

AS I had not yet visited the Jesuits after all this time in China, I took in Shuihing on this trip, arriving there in the evening, as it is just one day from Wuchow. Then followed two happy days, talking over mission plans with the Fathers, and inspecting their new school in which they rightly take great pride. The school impressed me, and I observed that it is a good nucleus for the South China University for which we are all hoping. But the Fathers could not see it. Fr. Henriques, the Superior, has been thinking much about the University, but he does not see how they can tackle it. It will call for much money and many men, while they are few and poor. It is the same story all along the line, but all are agreed on the need, and there is much agitation on the question at present. Something will come of it.

The visitation of Tungon took ten days, for it is a whole year since the Christians saw a priest. The burned village is just as Father Superior saw it three years ago. Not a thing has been done to repair all the damage. The Christians are too poor. Although Peking has been addressed, nothing has come of that effort, either. And there will be nothing done, one feels sure, until a missionary is stationed there and has time to take some interest in the

thing. This village was destroyed as the result of a feud, and apparently a bitter one, for the other clan still heckles our Christians, killing off a few of them from time to time. The last victim was Ahman, the Christian who conducted Father Superior on his trip, and who also conducted Fr. Meyer only last year. The clan announced that they will hunt out every Christian. I tried to see these people and inform them that we were about ready to do a little justice on our own hook, but they would not appear to talk with me. This is probably not a religious persecution. The Christians try to make it appear so, but I have seen many of these cases, and if you look far enough you will generally find some family squabble over land or some secular matter. But it is bad enough, and we should have a man there to protect our people.

After visiting every village, I cast up accounts, and found that out of a hundred only thirty have been to the Sacraments. They are not instructed; that is the only trouble. They wish to receive the Sacraments ardently enough. Their faith seems to be very strong, and that is a little surprising, too, for this mission has been practically neglected for five or six years.

The spirit of the people is remarkably

good, and it will make a fine mission for some lucky man at the end of this year. Yes, we can hardly let it go any longer than that. This will mean the usual business of buying the land and building to install the missionary—but don't reach for your fountain-pen just yet. We hope to make a real appeal for Tungon soon.

Tungon City surprised me. It is certainly the show place of the American Mission. Readers of "O. O" will remember the marble mountains described by Father Superior. They are simply wonderful, and in one of them there is a large cave which might rival the Mammoth Cave of Kentucky. The Jesuits told me that this marble is reputed to be better than Carrara. At present, any person can go and cut out by hand whatever he wants; it belongs to the municipality and there are no restrictions.

I also visited the mandarin, who gave me the most courteous treatment I ever received at the hands of his ilk. Wanted me to take my meals with him and sleep in his house while in Tungon, sent soldiers to escort me every step of the way on my visitation, and obtained permission for me to spend the night in the Tungon Guild Hall at the West River Port, where one is forced to wait for the steamer. He also promised to arrest the marauders who are killing and robbing our Christians, although I repose no hopes there, for that is what they all say.

He will be a lucky man who goes to Tungon as *titulaire*. The Christians are few but have a wonderful spirit, the country is extremely attractive physically, the Christian villages are not nearly so scattered as usual—no day's trip being more than fifteen miles—and of all the American Mission stations in Kwangtung it is the most conveniently located for access to the outside world. Take it all in all, it is a "good parish."

If any friend desires to meet the expense, for one year, of training a young apostle, the gift of two hundred and fifty dollars will meet this purpose, and the student selected will gladly remember the spiritual needs of his benefactors.

SEND FOR MARYKNOLL - AT - TEN T O - D A Y -

A Wuchow Message.

THE Wuchow Mission, owing to its having no Chinese Christians, is peculiar among the Maryknolls of the Orient. One day is so much like the other in our isolated existence that there are few occurrences of note to chronicle. We get up (in the morning, of course) and after Mass go to our correspondence or books according to circumstances. We are practically recluses, but there is one advantage in that we have ample time for study.

One of the indoor sports is to make out street cries, some of which are distinctively striking. Same holds true of the meaning, once you get it. Needless to say we know every peddler's voice by this time, but when we meet one or the other while out walking, often enough he happens to be a woman.

A British tar came to Mass to-day. Like many a sailor he is a "good scout," and we enjoyed his conversation, that is, as much of it as we understood, for he spoke "English."

In the afternoon if our Pilgrim neighbors had seen us they would have had grounds to fear a general "Romish" invasion, for four of us set out once more on a property hunt. Our destination this day was a gully, about twenty minutes from the heart of the town, which it was thought might do in default of another more desirable location. Though in a picturesque setting, the houses and properties in question do not seem practical. The strip is too narrow, and what might happen when the spring floods start is easily imagined. This job of finding a site in Wuchow is getting to be a regular bug-bear.

An event of this day, which does not strictly belong to the Wuchow mission but ought to be chronicled somewhere, is that a house was opened for the American Missions at Pakhai, a stone's throw from Kongmoon. Kongmoon is not in our territory, but our missionaries and their shipments have to pass through that port so often, that it was felt necessary to have some place for them to stay overnight and say Mass, as also some individual to attend to

trans-shipment of baggage. Father Coste, who like so many of his confreres, is happy to have been of service to us, says that the house is large enough to harbor three missionaries, and that a Christian will be there continually to attend to the needs of passing travelers, etc. Heretofore our missionaries had only one alternative, to remain on the horrible junks overnight and be deprived of Mass until arriving at their destinations. Though not in our territory, Kongmoon is centrally located and one has to pass it when going by water (the most practical way) from one of our missions to another.

The representatives of the British-American Tobacco Co. paid a social call. They are a Mr. Parker from Fr. Price's State and a Mr. Smith from London itself, I believe. That evening Frs. Walsh and Dietz were enrolled as members of the Club. It may seem strange in the first place to find such a thing in a Chinese town, and in the second place that we should join it. As for the first, there are about fifty foreigners (all English-speaking) in town, and it is only natural that they should like the looks of one another over here, though those "looks" may be little to brag about. As for the second, it must be remembered again that in Wuchow we are so hemmed in as hardly to be

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able to walk up and down, and cannot obtain the necessary amount of exercise unless we indulge in a little tennis a couple of times a week.

Today Fr. Seosse rushed in to call our attention to continued whines and wails which we had considered to be but part of the ordinary noise and confusion of Wuchow. He claimed it was a public flogging being administered in the neighborhood. We could hear the blows raining heavily on the back of the unfortunate victim, and, judging by the people all "running to see"—he was probably right.

Sunday brought a new parishioner, none other than the postmaster himself, Mr. Wong. He is a graduate of Saint Joseph's College, Hongkong, where he embraced the faith. He speaks English well, and if he finds a Catholic wife, perhaps he will become the backbone of the Wuchow Mission.

There is a "boy" problem here. We find that the "boys" have been helping themselves to our foreign rations,



PORTUGUESE AND CHINESE JESUITS AT SHIUHING ON THE WEST RIVER.

Y O U W I L L L I K E T O R E A D I T

though they agreed at the start for their rice and "seven pennies a day" for Chinese delicacies. Whenever you reproach them with "swiping" sugar, milk, etc., their ever-ready answer is, "Why should we take such things? We don't care for foreign things!" Or if you surprise them in the act of eating something of yours, they will say that they have just been out on the street and bought it.

One capped the climax when he was found using one of our tablecloths for a sheet! This individual was probably the cause of most of the pilferings, so he got his walking papers. These things might surprise people back home, but they are nothing extraordinary in this country, where the only way of expressing a lie is to say "big words."

Fr. D— finished his shower bath, the only one of its kind in captivity. The base consists of a low box three feet square, raised a foot from the floor, and shingled with tar paper rescued from the boxes that came from the Knoll. You never know, back home, just what use such incidentals may find. The whole thing all told cost about three dollars, and took about eight hours to make. Its lines can hardly be called beautiful, yet it will be appreciated when the warm weather comes.

Sunday—Wuchow's Cathedral (!) was filled to capacity this morning, twelve persons in all. Two of them were the British sailors above mentioned, one from Dublin. Another attendant worthy of mention was an employee of the postoffice, who says he wished to become a Catholic.

Fr. Walsh left for Tungon to make a tour of Christians in the neighboring villages. This left Fr. D— alone for the first time since coming to China. It's a good thing to teach a man to appreciate his companion, for absence and solitude make the heart grow fonder.

Returning from this trip, Fr. Walsh brought with him a new "boy" who is to replace one of our present force. The new man's name is "just lovely"—*A Mo*—and as we discovered later he happens to be the same individual mentioned in "O. O.," page 213. He likes to work and is therefore the man for this job.

Through Fr. Ford's Eyes.

I HAVE sometimes envied the chaplain of a boys' school. The average man is hungry now and then for an hour's play with children, though few are strong enough to disregard conventionalities, like Chesterton, and roll in the grass with the youngsters. For-

times, with the loss of the educational value of home life; but here it means that they are transplanted from the thoroughly godless atmosphere of a pagan environment into the sunny, healthy life of Catholics. Physically, they are improved by games and exercise unknown to the lethargic native;



THE PASTOR OF YEUNGKONG AFTER A CLOSE SHAVE.

tunately for missionaries, we have the outlet for our feelings and the children soon forget the foreigner in the man who smiles with them. It is a great refreshment after a day's walk to have a crowd of laughing boys gather around you, unaffected by timidity and unconscious of your condescension in joining their ranks. Perhaps it is because we value rightly the instinctive judgment of children that we try to earn their approbation. At any rate a missionary spends many a happy moment with his noisy urchins.

Till recently we here were denied this delight except on mission trips, for we had very few boys near us at Yeungkong. Now that we have opened a school, the study in child psychology threatens to take up valuable time. We hope to get even better results from our schools than the parochial school at home can show, for our boys, living here, are kept in a strictly Catholic atmosphere from one end of the year to the other. Their life is spent between dormitory, class, chapel, refectory and playground, with a priest as the companion of them all.

This, in America, would tend to make them hot-house plants and behind the

mentally their horizon is world-wide instead of incredibly narrow; and spiritually they get to know and love their religion.

Not that the Chinese adults baptized into the Church are hopeless cases; far from it. It is surprising what faithful Catholics they become, considering a previous service of the devil. God seems to make up to them for the lack of training by a simple faith and a willing heart, and the result is comparable with any average Catholic the world over.

But we of America know the value of the parochial school and need no further argument in its favor. It is a parochial school we are starting here, but it must take the form of a boarding-school—and boys have appetites.

The food bill, happily, is light. Two meals a day of rice and vegetables cost simply seven cents. On Thursday and Sundays we add two cents more for meat and fruit, and this fare is far beyond the meals the boys would have at home. With \$25.00 a boy per year, we can make the school a success financially. However, were the boys to eat at home, they would cost their parents only \$12 a year, for a month more or

MAKE KNOWN TO OUR ADVERTISERS

less at home costs little. So, to bring the school fee within reach of the parents' purse, we charge the Catholic boys simply \$12 a year.

We opened with twenty boys selected from the villages. The number was limited because of the deficit in our treasury. If we want to make the school self-supporting we have only to admit pagan boys at \$36 a year. As soon as the school was talked about, even before its opening, we had three applicants from pagan families, but we decided for this first term to limit admission to Catholics, as the school is still somewhat in the rough and our own boys are easier to handle. Of course, pagan boys, if admitted, would have the same course in catechism, Mass, and spiritual conferences as the rest, and would thus be prepared for baptism, but the school is primarily for Catholics with emphasis on their training as future catechists. Two of the boys have expressed their wish to study for the priesthood. The course is spread over seven years, in close imitation of the Government School system here; but with supervised study periods, more regular life, and an earlier introduction to English, the graduates should be better equipped for their life work.

So far the school has only begun, and has little to show. Even the aim in view may seem too costly. But we have been assured by the Scheut Fathers (Belgian), whose condition is parallel to ours in that they were placed in a new region without Catholic traditions, that their success to-day is directly due to the long and costly preparation of their catechists. Twenty years ago their people were uninstructed. The education of a catechist from boyhood on was looking far into the future, but they tried it, and now the village schools, staffed by the graduates from their training-school, have shown the worth of solid and long training. The Government has actually commended their schools as superior to the public ones.

We here are handicapped for lack of catechists and teachers. Yet had we money to hire them we could not find many men qualified for the important position. In three villages we have had

to hire pagan teachers. Out of our Catholic population of five hundred there are not ten available as teachers. This is inevitable in the first generation of converts, especially in a farming region, but the want will not remedy itself without some attempt at training a body of better-instructed men for the position.

To show you we are not too visionary we shall say nothing of our need of a school building large enough to house fifty boys, though that must be faced next year. Our present budget calls for \$250 for this year's school, limited as it is to twenty boys because of lack of room for more. They sleep at present along the walls and in the center of the room, three bunks high, like steerage immigrants. Of course the boys enjoy climbing to their bunks at night and might regret a roomier dormitory.

We could buy the house next door for \$500, which would accommodate on the same plan thirty boys more. But we shall not worry about it just now, nor when the time comes, for the school is evidently needed and God always takes care of our pressing needs.

I have sometimes wondered could those who had not lived in China appreciate the condition of the average Chinese. Americans especially, whose standard of living is perhaps higher than elsewhere in the world, are apt to stage the scene of daily life in China in a setting decked with paper lanterns and quaintly attractive manners.

The following, translated from the

MARYKNOLL-IN-CHINA NEEDS.

\$10,000	for a complete establishment.
\$5,000	for land to serve as a center.
\$4,000	for a catechist burse.
\$1,500	for a native-student burse.
\$1,500	for a small dispensary.
\$1,000	for schools (boys' or girls').
\$1,000	for a priests' house.
\$1,000	for a chapel in good brick.
\$500	for a chapel in mud-brick.
\$500	for outfit and travel expenses of a priest to Asia.
\$500	for outfit and travel expenses of a sister to Asia.
\$300	for the personal support of one missionary for a year.
\$200	for the yearly travel expenses of one missionary.
\$180	for the year's support of a catechist.
\$100	for the year's support of a native student.
\$15	for month's support of a catechist.
\$1	for a day's support of a missionary.

Gifts for our missionaries may be sent to The Mission Dept., Maryknoll, Ossining, N. Y.

Frankfurter Zeitung, appeared in *The Literary Digest*. It speaks of conditions in Germany as the result of the War and the inflation of currency:

"Hundreds of thousands of the children have never slept in a warm bed. Millions of them lack proper clothing. In winter tens of thousands must stay away from school because they have no shoes. In numberless families soap is a luxury. Linen and washable fabrics are rags. Beds are found either in insufficient number or not at all, and often three or four children share a heap of rags. More frequently they sleep with their parents. One needs no special knowledge of these things to



THE "RUSH HOUR" AT TAISHAP.

YOUR OWN INTEREST IN THEIR PATRONAGE.

understand that such conditions must have terrible physical and moral consequences for these unfortunate children."

This is Germany in an unnatural state. But it presents a true recital of chronic conditions in China. There is at hand no way of verifying this of all China, but it is so chronic in the sections I have seen that it is probably true elsewhere.

A concrete case will strike home better. In this city of thirty thousand population the average carpenter's wage is forty cents a day. This rate, as far as I have had experience, is equally that of a mason, a bricklayer, and similar tradesmen, and they are not by any means the poorest paid. For such, the average "middle" class, it takes two days' wages to buy a pair of shoes for one child, fifteen days' wages to buy a suit of clothes for a man, a day's wage to buy a chicken. Such luxuries as milk are out of the question. Canned milk would cost one day's wage and more per tin. Stockings cost a half-day's pay. Even rice, the staple food, is dear; each hour's work earns enough for one hungry mouth.

Translate this into terms of American wages and they are out of all proportion, even on the pre-war scale of wages. What is the result in China? Mothers with nursing infants must work as water or stone carriers; children help in their tender years by weaving baskets or foraging for fuel; the average boy gets a year or two at school, the average girl gets less; babies are sold by thousands annually; and a system of slavery is prevalent.

All this sounds pessimistic and in the Western world would quickly breed discontent, but China seems to smile through it all. The natives are a hardy race and stand the cold winds, and lack of clothing, and bare feet, and work that calls for long daylight hours ankle-deep in the cold water of ricefields. Indeed, the average Chinese is more often happy and smiling than otherwise, and a laugh is half his conversation.

Class distinction here is based on age and education rather than on wealth; a scholar's robe, no matter how patched

and weatherbeaten it may be, commands respect, and in the councils of the village a white beard is the arbiter of disputes.

Fr. Hodgins' Diary.

EXAMINED and appointed catechist of Taishap, whither he and a village committee walked, a distance of eighteen miles. He is an ex-school teacher, and sixty-three years old.

Contract signed for sale and purchase at \$500 of a small pond that has to be filled in, and some land around and back of the alley temple near our house. At present we have not the means to buy the land absolutely needed for permanent homes for the aged, the orphans, the schools, and the sisters, not to mention future growth that would demand catechumenates and a hospital.

A printed announcement of the aim of St Thomas' School, and its charges to pagan boys, is being printed.

Having received word that the run on our bank in Hongkong was a false alarm, we had the carpenter begin work on twenty cribs for abandoned tots. They are so built that they can be taken apart for cleaning. We had to regulate the time when Christians could come



THE CHAPEL ENTRANCE AT CHENCHUKONG.

FIELD AFAR STORIES

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Fifteen Short Stories that breathe the Foreign Mission Spirit.

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for their pro-rata share of the shavings and chips from this work, as too frequent visits were delaying the job.

A richly dressed pagan called, and Fr. Ford gave him permission to attend the 6:30 Mass and catechism class every afternoon. At present he conducts a pagan incense shop, which he will sell.

Walked to Ma Po (*Horse Idol*) in about an hour and a half, and visited our wealthiest Christian. He is rich in sweet potato lands, and has a kiln that burns twenty thousand tiles every few weeks. Good tiles bring about a dollar a thousand, and half a dozen potatoes, if good, as much as a cent. Potatoes and tiles can't have been good lately, as the owner is badly in need of a pair of Chinese trousers and his wife has had to go barefoot many a year. We blessed the buildings of the family of thirty, and had a dinner of rice, pigs' feet, bits of chicken, and tea. The signs in the guest and family prayer-room contrasted the Ten Commandments with the three great evils, and asserted that the world, the flesh, and the devil are to be fought with these ten weapons.

A theatre is being built not far from us. It is an immense structure of bamboo and mats which is hired for a short period, and the cost of which is about \$50. The traveling stock actors play from morn till night, taking up a collection, no admission being charged. Our Christians cannot attend as the shows deal with the "gods" and superstitions, and are not always morally uplifting.

Three bands stormed the Christians' meeting-room to-day and held their ground with cymbals, queer-shaped horns, a drum, and string instruments that have no sounding-boards. It took thirty cents to dislodge the first group,

WE WILL NOT TAKE ALL KINDS —

twenty cents the second, and ten the third. Fr. Hodgins made his last Will and Testament in accordance with a mission rule that obliges even the property-less, and Frs. Vogel and Ford and a Chinese named Ten-Thousand-Bless-



VISITORS NOT WELCOME.
Chinese water-buffaloes indulge weekly in an all-day bath.

ings were promised witness fees after death.

The mandarin sent a herald to the crowds of men engaged in stone fights, but they paid no attention to his requests. There seemed to be no hard feeling among the combatants, and they and the spectators laughed throughout the battles. Some Chinese acrobats stopped the stone flinging for a time by going through fantastic motions and fighting imaginary enemies.

Accepted a Yeungkong boy for St. Thomas' School; his widowed mother who is preparing for baptism will pay twelve dollars a year from her small earnings and buy the prescribed uniform and robe.

Two babies baptized, and twelve confessions.

Our twenty-first catechist joined us. He is Pang Ah Sing, a tall youth of twenty-three who studied for several years under Fr. Lou, a Chinese priest formerly in charge of this station. All the men and boys of the twenty families of Chenchukong will be trained by him. Two families in the adjoining village of over one hundred families want to be taught.

Our second catechist for the western section of the Yeungkong mission set out for "Back Bay" to instruct sixteen boys and ten men of the clan McHugh. He is not a member of that family, which has produced no scholars as yet, but he is *Little Hing* of the Hongks, an ex-schoolmaster whose length of beard evidences his sixty-seven years.

Our alley temple is well-lighted these nights. On the altar the central figure is a smiling, white-bearded old man, the smaller figure on his left being a woman, on his right a man with a mustache. Not one has Chinese features. Several local elders say no one now remembers what the statues represent. A larger temple near-by they know by name but not what the name means. A well-dressed native watched the alley temple while we were there, and for an hour later.

The village of Mosquito Water, most northern spot in the Yeungkong mission, has about thirty families and all want instruction. The robbers are least in check there, however, and it is not considered safe for a woman catechist, though to-day's delegation said they could bring one through safely.

Six little darlings baptized to-day and left hurriedly to claim their rights as heirs of heaven. A funeral in the alley; the mourners, genuine and professional, wore sackcloth, and the pitiful accents of grief would move the stoniest-hearted if they did not know professionals were present.

A new boy began to shout his lessons in our day school. The local medicine man claims that the Chinese habit of studying aloud, especially in the very high tones of the Yeungkongese, prepares the way for consumption of the throat; and others think that here we have the reason that Chinese rarely succeed with Western music.

At the Stations of the Cross, new elders led the seventy-three present; in all the public prayers the Christians, young and old, take turns leading.

The day was bright and warm, and the boys played basketball all day. The ball and seven bladders are the gift of our Maryknoll Superior in China,

FIFTY DOLLARS will secure a Perpetual Associate Membership, applicable to the living or to the dead. (Bonds will be accepted.)

Father James E. Walsh. Two of the boys petitioned for shoes to be worn on Sunday; they are willing to give up the comfort of bare feet one day of the week. We fear they may get luxurious habits at the school.

To-day we divided among the seventeen boarders half a bar of Ivory Soap, an adjunct of civilization that many used for the first time. All told, the boys and girls in St. Thomas' School number just fifty, and other applicants are being told to try again in September when our good ship may bring enough to continue and enlarge our attempt to educate Catholic children in the Yeungkong section. St. Thomas' is the central attraction, to which our brighter boys come from the chain of village schools our catechists maintain. We are trying to get uniformity in methods and grading and books, as desired by China's Board of Education. It is not an unusual thing to have to refuse, as we did to-day, a Christian widow's offer of her sixteen-year-old boy to the mission. She cannot clothe him and was hoping we had the means to educate him in our boarding-school.

Fr. Ford thought gratefully of kind-hearted America, which enabled him



THE GODDESS OF OUR ALLEY

WE WANT ONLY RELIABLE ADVERTISING.

to balance his accounts after paying the month's bills and salaries and items of charity to-day.

An orphan boy who tends buffaloes a few miles from us heard of the school, and asked us whether any arrangement could be made to give him a schooling.

Frs. Vogel and Ford left in the morning for a visitation of the northern towns of the Yeungkong section, hoping to visit ten towns in about two weeks.

Coolies brought word from Taipat, a market-town, in sight of which bandits and soldiers are fighting and houses are burning. The outlaws, after killing twenty soldiers, retreated towards the west, and the Fathers had to postpone visits to three stations in that direction. Taipat is ready for a combination school and chapel, but the only available building is a shop of seven rooms, for which we would have to pay \$60 a year.

Part of the priests' house was painted. The whitewash was applied with portions of cocoanut shells, hammered at the end and nailed to sticks. The usual paint brush is wholly of wood, one end being cut with a knife for the brush effect. We once gave a painter-carpenter an American paint brush and he had to throw it aside for the one he always used.

The infirmarian treated patients for running ear, sleeplessness, and black-and-blue leg, but he sent to the Protestant doctor a boy whose teeth were visible in spots which were usually covered by the gums. Our convert from Protestantism had to go to the Protestant hospital with severe attacks of rheumatism.

An old Christian brought a boy for the boarding school, but he was sent back to the village as our school treasury cannot stand the shock of even one more.

A pagan youth from a near-by village came with his mother to ask about our school.

At Shekhang our missionaries had four baptisms and six Communion. All of the sixty villagers are Catholics except seven. Fr. Vogel used his first-aid outfit to patch up the scalp of one of the twenty school boys. The Fathers are reported to be doing well on native

food without touching the rice wine or whiskey that every host supplies. In the event of not being able to boil drinking water, they have a bottle of



PAUL SING—CATECHIST FOR CHENCHUKONG.

chlorinated lime solution, guaranteed to kill all germs.

Our missionaries are shaving daily, each using his own favorite brand of American safety-razor. There are some obstacles. The water in all our region is hard, and all of us noticed our faces are tenderer and break out more readily than formerly in U. S. A.

Frs. Ford and Vogel inspected our newly opened school at Level Mount and its ten boys. Seven men study there at night, but the women use one of the homes for catechism class.

Yeungkong is getting up in the world and now has a postman to bring mail to the door.

We baptized one baby at Yeungkong; and Frs. Ford and Vogel did the same for sixteen adults at Taishap.

There the Christians desire to give a site approved by the Fathers for a chapel, but we cannot accept it as \$300 is needed to build. Twenty-four fine boys attend the school.

A wretchedly poor hamlet, Chenchukong, sheltered Fathers Ford and Vogel from the rain after a twelve-mile walk. 'Twas the first sight of a priest in seven years. Only ten of the thirty baptized many years ago remain, but twelve boys will go to our school to be opened soon.

After hiring a teacher for our twenty-six students of Chashan, the two missionaries walked fourteen miles to Yeungkong in double quick time. Not because the bandits were after them, though that was why they shortened the trip, but they hurried to get their first meal of the day at noon with Fr. Hodgins. They looked tired and hungry, and did full justice to the fried peapods and eggs and black coffee. The expenses of the trip were nearly seven dollars.

Christians of Sancian, St. Francis Xavier's island, came for a three days' visit.

Pakkwan citizen walked in to tell that soldiers have been occupying church property and have used kneeling benches, tables, and everything burnable, for firewood.

Our Yeungkong chapel is getting a thought these days. Some vestments, altar linens, and sacred vessels came to-day and filled a long-needed want. Our ambition is to have Our Lord's house as attractive to His children's eyes as is the Protestant meeting-house outside the town.

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MARYKNOLLS ON THE COAST.

TWO days and a night north of Maryknoll-in-San Francisco is Maryknoll-in-Seattle,—which did not count for much until recently, when, as we have told our readers, a house was secured through the kind efforts of the Maryknoll Club of Catholic men.

These men took for Maryknoll the "a" out of Seattle and made Maryknoll a fixture in that enterprising and attractive city of the Northwest corner of our country.

The following letter from the Maryknoll Sisters records historic events in the history of Maryknoll-in-Seattle.

Seattle, June 19, 1921.

Bishop O'Dea blessed our new house and gave a talk to the guests (nearly two hundred). He spoke beautifully of Maryknoll in general, and then explained the work of our own particular establishment urging the people to give us their encouragement and support. We sent invitations to all the priests in the city for this opening, as well as

to our Flower Festival held two weeks ago.

Two of our pupils, a little girl and a boy, are to be baptized on the Feast of the Precious Blood. They are to be called *James Anthony* and *Mary Josephine*. Mary Josephine, eight, says she is so happy to be made a Catholic girl and she is delighted at the prospect of going to the Sisters' school in September.

Maryknoll-in-Seattle has a small representation at this writing, but at your reading it will register a permanent community of at least half-a-dozen sisters, and in another month it will extend hospitality to the six pioneers who are preparing to leave Maryknoll-in-America for Maryknoll-in-China.

It will also be visited by the seven priests and one brother, who will use Seattle this year as their gateway to the Pacific Ocean.

Maryknoll-in-Los Angeles has

had such trials as lead us to believe that the evil one is afraid of its coming strength, but the prospect is bright.

Bishop Cantwell has been a tower of strength to our work and a father to our workers. His confidence has been most encouraging and his generosity marked.

Fr. Kress, to whom has been confided the direction of our Pacific Coast missions, finds two excellent houses on South Boyle Ave., one for our priests and brothers, the other for the Maryknoll Sisters and their charges—Japanese children. Within a convenient distance is the school property on which a substantial building is now being erected, to be known as the Maryknoll School for Japanese Children. The funds for this new establishment, as already announced, have been largely subscribed by the Japanese



BISHOP O'DEA BLESSES THE NEW MARYKNOLL JAPANESE KINDERGARTEN IN SEATTLE.

A L R E A D Y W E H A V E O V E R 9 2 , 0 0 0

themselves, who are showing much appreciation of our sisters' interest in their little ones.

Maryknoll's work in Los Angeles is the outcome of an invitation ex-

for the mission and for the group of foreign women who would be left without guidance. Arrangements were made by Bishop Cantwell and Fr. Breton with Mary-

land. The one who remained has entered the Maryknoll community as a novice, under the name of Sr. Marianna.

Extra Maryknoll Sisters have been sent to Los Angeles to replace the Japanese, two of whom remained temporarily to help our sisters meet their added duties.

Fr. Kress will for some time to come make his headquarters at Los Angeles. He will be assisted by Rev. John Swift, who is already at home in Los Angeles.

We ask a special prayer from our prayerful readers for the success of our Los Angeles mission.

Pebbles from the Stone Crop.

THE Stone Appeal sent out recently from Maryknoll has met with a kind response, as shown in the following notes:

Each member of my family bought a stone. We wish you success in your undertaking. —Mass.

Send me two more Stone Cards—I want to fill them in memory of the dead. —N. Y.

Your appeals are irresistible. Only sorry I can't send a larger offering. —Mass.

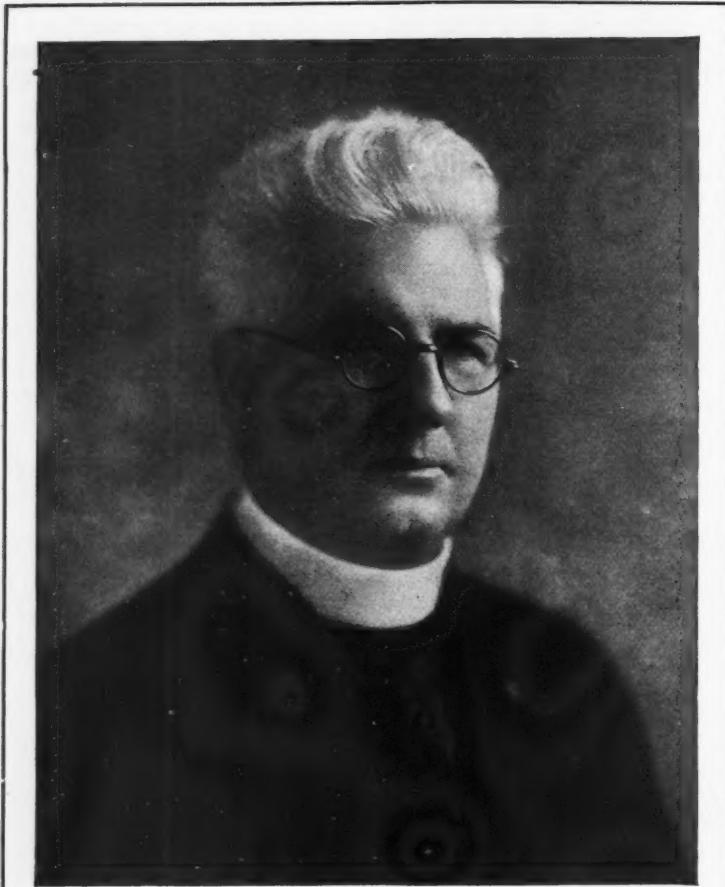
I feel confident I could fill more Cards if I had them. May I have five more? I shall do my best to get them all filled. —N. Y.

Please find enclosed \$50 Liberty Bond. Let me buy a few stones for our new Seminary we are building at Maryknoll. —Pa.

I am enclosing check for ten dollars. May the next ten years bring to you and your great work all that your heart desires. Surely the good God has worked wonderfully in Maryknoll in the past ten years. —N. J.

The photograph of the stones for your wall certainly "took my eye." I am sending five dollars for a hodful of foundation. Here's a dollar, also, for the "Irish confetti" for Clark's Summit. I hope the bricks won't be used to give anyone a "warm welcome."

When you reach the roof let me know, as I may have money enough then to buy an armful of "shingles." —Rev. Friend, Minn.



REV. WILLIAM STEPHENS KRESS, DIRECTOR OF THE MARYKNOLL PROVINCE ON THE PACIFIC COAST.

Fr. Kress is the author of Maryknoll-at-Ten.

tended by Bishop Cantwell a year ago last spring. Fr. Albert Breton, an invalid missionary from Japan, had built up the Japanese mission of Los Angeles and called to his aid a small group of Japanese virgins. As Fr. Breton himself, having regained his strength, expected a recall, Bishop Cantwell sought a society to assume responsibility

knoll and the Maryknoll Sisters were asked to take the direction of the Japanese women should they desire to remain in Los Angeles after the withdrawal of their director.

The little Japanese, however, with one exception, decided to retire and form their own society elsewhere—probably in the home-

MARYKNOLL - AT - TEN - BUY

IT - READ

IT -

With Mother Maryknoll.

THE end of the scholastic term at Maryknoll was welcomed by a half-hundred young men to whom summer spells "recreation" and, for most of them, a chance to "see the folks."

They have divided July and August between them and the Knoll looks half deserted—or it would were it not for the little army of laborers on this job.

Then, of course, there are the visitors. They come in a steady stream from both coasts, along the line, and from over seas. June brought several distinguished guests, among others the Bishop of Duluth, the Provincial and Procurator-General of the Passionists, the Paulist Superior in San Francisco, the President of Fordham College, Rev. Doctor Aiken of the Catholic University, the Acting-Provincial of the Redemptorists, Mr. Fred P. Kenkel of St. Louis, President of the Central Verein, and—well, we could give a longer list, but we will simply state that there were no kings, queens, or nobles of the world in our early summer company. And we must not forget to mention Monsignor Mooney, the venerable and much-loved Vicar-General of New York, who, in spite of his present infirmity, found his way to a spot where he knows a warm welcome always awaits him.

Monsignor Mooney took his place at the corner of our veranda, from which point he could watch the stone-masons at work on the new Seminary, and his eyes were bright with joy as he realized how Maryknoll is growing.

Even as he sat there a new arch was being turned. Our only regret was that the position of the new Seminary under construction will not provide such accommodation as would induce a friend like Monsignor Mooney to stay with us a while,—but, after all, we should not be surprised to see that faculty-and-visitor wing go up earlier than we anticipated.

In the meantime we have air, hay, a few guest-rooms, water (occasionally), and bread, for those who come.

Take a look at the Seminary a-building. The photograph is not too good, and gives less than one-half of what is rising on the Knoll, but it is a proof that we are actually laying foundations and stone walls. If you have not paid for any stones, send for a Stone Card and be one of us. Nor does the photograph give any idea of the rugged beauty and symbolic strength of this Maryknoll structure which begins to attract the attention of "the world."

Be a sharer in this great work for souls. Some day you will be glad to say:

"I put a Stone in the Maryknoll Seminary!"

The Benediction Ceremony at Maryknoll invariably includes a chanted antiphon and prayer for Our Holy Father. And the custom, often observed by our clerical guests, has grown into the heart of Maryknoll.

There will always be the strongest bonds of affection between the Maryknoll communities and the Holy Father, for the mission vocation is of necessity intimately bound up with the Apostolic See.

Ten years ago the Maryknoll Superior knelt at the feet of the

AN OPPORTUNITY FOR WOMEN.

Young women who are anxious to labor in this country for souls and who will be content to reside in a community without religious vows are advised to look into a very promising field of work in Duluth, Minn. Further information can be secured by addressing a letter to the *Villa Scholastica*, in care of the Bishop of Duluth.

late Pius X and received Maryknoll's commission. The years since then have been swift and full.

On the 29th we celebrated Foundation Day. It follows "exams" and was followed by the retreat of the priests, who for the greater part of a week actually did retreat to the happy pastures of Clark's Summit, our Venard College farm.

As for the day itself, well, it was a home celebration, with the usual limited accommodations. Our Dominican professors, our Professor of History, Dr. Phelan, and our associate chaplain, Fr. Cashin, came into the circle (they belong there), and everybody felt that notwithstanding the uneventful character of the celebration, a red-letter day was going into the Maryknoll Chronicle.

And so it was—the Tenth Year of our existence. And we were all thankful for the visible blessing of God.



THE RISING WALLS OF THE NEW SEMINARY.

"Even as he sat there, a new arch was being turned."

P A S S I T A L O N G T O Y O U R F R I E N D S .

Copies of *Maryknoll-at-Ten*, the interesting booklet prepared by Fr. Kress, provided favors for all present and obviated the necessity of an historical summary, much to the relief of the Maryknoll Superior, who says that he has enough to do to-day and to-morrow, not to be looking back at yesterday—which he gratefully leaves to the History Professor.

Four new Maryknoll priests were at the Foundation gathering, the latest ordained having received the sacred order only three days before at Esopus from the hands of His Grace, Archbishop Hayes. This youngest of our priestly sons is Rev. Leopold Tibesar of Quincy, Illinois,—who, shortly after the celebration, left for his home to give a benediction to his beloved parents and friends.

"You don't seem to have the usual trials of a young organization," an old priest said recently to a Maryknoller.

And the answer was, "We don't know. Trials are relative. Some people bear crosses and call them heavy, while their much-burdened friends smile at their simplicity. Perhaps our crosses are not heavy; but whether they are or not (and of course there are times when they feel heavy) we have compassion on our friends and hope not to add our troubles to theirs. We should rather take the role of Simon the Cyrenian and help our friends to bear the crosses which even at this moment might be resting on their shoulders."

Then again, while on this subject, we notice that progress follows pain—that after a piece of road traveled under the burden of a cross there is always a precious halting-place with every needed refreshment.

There is a Venard Club in Brooklyn, N. Y., made up of young men interested in Maryknoll. Several of its members have gone from the Club to our Venard College, and more will follow. The

Club pays an occasional visit to the Knoll.

A small paragraph in *THE FIELD AFAR* on mission movies brought some interesting letters, and this reminds us that we of Maryknoll would certainly prize a movie machine.

It is years since some of us saw a reel dance by, and besides we wish to get spurred on to providing some films of Maryknoll and the missions.

Friends seeking a night's lodging on the Knoll are warned to send word ahead or be prepared to turn into a bale of hay. The accommodations, always limited, are now at the extreme stage, especially when it is a question of lay guests at the Seminary, where reservations must be kept for bishops and monsignori and priests, or of visitors to the Convent.

A group arrived recently at the Convent. They came from a distance and had some idea that there was a Visitors' Annex. The guest-mistress reported, "Nothing left but the strawberry-beds." We don't know where the strangers slept, but they passed the night on the Knoll and seemed content with their experience.

Application for the admittance of students should be accompanied by a letter of recommendation.

Those who wish to enter the major Seminary must have completed a classical course.

The Preparatory College is open to boys who are ready for the high school.

For the tuition and board of major students there is no charge. At the College department the charge will depend upon the circumstances of the applicant, but some portion of the amount asked should be met by the student or his friends. Opportunity will be given to needy students for the remittance of their obligations.

In these days even mission seminaries must bow to the automobile if things are to get done. Our *Reo* truck (still hunting for a donor) not only wears out the roads between the Knoll and the town of Ossining, but chugs to New York weekly. Occasionally, even, the machine hops over the hundred and forty miles to Scranton. The last is a whole-day trip, and on such occasions we often take the opportunity to "put one over on" the railroad by adding human freight.



"Last spring, as the cows watched the line that passed for the blessing of the fields."

WITH ASSURED ADVERTISEMENTS, WE

What does water mean to you who dwell in city caves or in a well regulated town? You never think of it unless there is a meter in your house and you have to pay the bill.

The missionary knows its value and so do we at Maryknoll, because just so often our supply receives a knock-out blow.

A few days ago, the treasurer was presented with the following item:

One pump knocked to pieces, two motors burned out, and seventy unshaven males roaming about in search of a drop of H₂O.

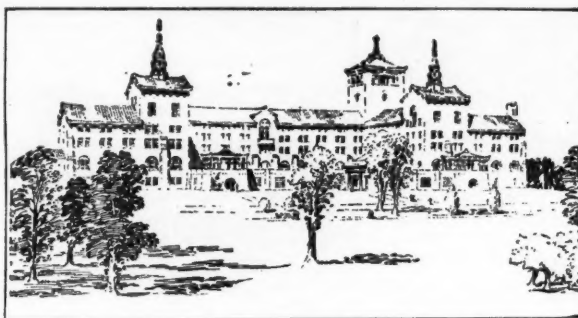
Chief Engineer M. Von Hamont, late of Louvain and Laval, came to the rescue. It just had to be done—here's the story:—

To building one new pump house	\$200.00
To one new pump	228.00
To repairs on old pump	45.00
To new motor	150.00
To new pipe line	75.00
To building new dam and reservoir (Students are doing this and say they don't want any money)	
Total	\$698.00

Outlook—a capacity supply of 600 gallons per minute, under control of the engineer by means of remote control switch. Motor equipped by invention of M. Von Hamont, preventing overheating and consequent burning out. The gas engine keeps us wet when the power goes off.

In these prohibition days, water should be cheap as air, but you see that it isn't, and incidentally you will note the fact that we must meet many expenses that are not dreamt of even by our benefactors, and that is why we like a stringless gift. Nobody wants to pay for water.

You ask about the new building. It is going along finely, but we are holding back on the force employed, because men who labor insist to-day on being paid and we don't like to borrow too often. We



do it? Send five dollars, or send for a card which is ingeniously arranged to secure that amount in varied small offerings from your friends. Address: The Maryknoll Seminary, Ossining, N. Y.

are assured, however, that by September the kitchen end and the refectory will be open to us and we live in this hope, because between you and me, it looks like "some crowd" next fall. Twenty-four will come from The Vénard, and we should not be surprised to see a dozen or sixteen new faces from other colleges or seminaries. Add forty to forty left over from this year, and we shall have fourscore to provide for by hook or by crook.

Can we do it? No—but Someone always manages for us so long as we do not fold our arms and take things too easy.

Last spring, as the cows watched the line that passed for the blessing of the fields, we remarked its length, but next year we must pull out the panoramic camera to catch the crowd. God bless the vocations! It's fine to see them coming, and we will find uncles and aunts and little cousins for them.

There will probably be some camp experiences and close quarters for some months after September 1, but, after all, these men are being trained for junk-travel and Chinese hotel life, and if they can't stand the push-over idea we should know it as soon as possible.

There are other considerations, though—and these affect order and seminary discipline, so that we shall be glad when the hundred and twenty rooms now occupied

only by air space will be walled and roofed. And it is good to feel that already for fifteen of these rooms tablets are being prepared to perpetuate the names and intentions of benefactors.

And just as your scribe is laying down his pen, comes the great announcement that the six privileged Maryknoll Sisters for China have been selected. We present their names to our readers and hope in the next issue to publish the photograph of the group.

Sr. M. Paul (Grace A. McKenna, Reading, Pa.), Superior.
 Sr. M. Rose (Anna R. Leifels, Schenectady, N. Y.)
 Sr. M. Lawrence (Teresa M. Foley, Fall River, Mass.)
 Sr. M. Barbara (Clara B. Froelich, Merrill, Wis.)
 Sr. M. Imelda (Mary C. Sheridan, Scranton, Pa.)
 Sr. M. Monica (Alice A. Mofatt, Fall River, Mass.)

This announcement, after a long period of waiting, thrilled the dwellers on our Knoll, especially those who live over in the Convent. It was made on the eve of Foundation Day, by the Maryknoll Superior, in the newly converted laundry-chapel.

These six sisters will sail from Vancouver on September 8. They are already making preparations for the long voyage and we ask for each and all a special memento.

COULD GIVE OCCASIONAL SURPRISES.

STONES

THIS building is planned for three hundred priests, students, and brothers, with accommodations for the occasional guest. Put some stones in it. You will be always glad and proud to have done so. How can you

In addition to these, others were singled out for work among the Japanese of Los Angeles and Seattle. In the group for Seattle were added three who will take the regular training course for nurses in the Providence Hospital. The hospital is directly across the street from the Maryknoll House.

On that occasion another notable even was chronicled—the reception into the Maryknoll sisterhood of Sr. Marianna, the first Oriental to join the community. Sr. Marianna is a native of Hakodate, Japan, and for the past few years has been connected with the Los Angeles Japanese Mission. She will remain at Maryknoll for her novitiate, after which she will probably be assigned to duty at Los Angeles.

Student-Aid.

LAST year at our Preparatory College there were seventy-five youths anxious to try themselves out as candidates for the apostolate. The great majority persevered to the close of the term and returned to their homes determined to continue their course in the fall.

The mere fact that the American young man should seek a life that spells isolation, exile, and discomfort, is a proof that Catholicity in America is deepening its roots, and we all rejoice in this thought.

Nor is there one of our readers who would not be saddened to

A Maryknoll Annuity for you means annual (or semi-annual) interest paid to you during your lifetime out of a principal actually given by you to Maryknoll. The amount of interest may depend on your age. An annuity can be taken out by you for some one else.

Further information will be given on application to
The Very Rev. Superior, Maryknoll,
Ossining, N. Y.



you would have your friends join you, send for a Brick Card. Address: The Maryknoll College, Clark's Summit, Pa.

BRICKS

There are short ones and long ones in our College wall at Clark's Summit, Pa.; and you can cover fourteen assorted ones for one small dollar bill. Send this amount; or, if

learn that for lack of means worthy subjects for the apostolate were in danger of being refused their coveted opportunity to serve God and save souls.

For ourselves, we of Maryknoll have so much confidence in the idea, "where there is a will there is a way"—and Divine Providence directs the way—that we have never so far refused an applicant because he lacked the material means.

And yet there are difficulties.

Maryknoll has a minor seminary and a major seminary: the first practically a preparatory college, with a course running from one to five years, according to the previous studies of the applicant; the second a major seminary, in which two years of philosophy and four years of theology and accompanying courses are followed.

Once a student has arrived at the major Seminary, he is under no expense for board and tuition. We feel that he belongs to the Church and that the Catholic faithful will look upon this young soldier of Christ as the loyal citizen regards the youth who enters the service of his country. Of each it can be said, *He is ours.*

At the Preparatory College, however, a student can hardly be said to have entered the service. He is being tried out and his training will be an asset to him

wherever he goes. Few missionary aspirants drop out of a major seminary, but the same cannot be said of a minor seminary, where a withdrawal of at least twenty-five per cent. must be expected each year.

Maryknoll, following the advice of many religious orders, insists that students in the Preparatory College should meet at least a portion of the expenses due to board and tuition. This expense to-day runs up to more than \$400—but the student is billed for only \$200, payable in ten months, if desired, at \$20 a month.

Even that amount is lessened for individual cases, and last year it averaged hardly fifty dollars a year for each student.

This average is too low, and students are being urged to find what they can for themselves. This will strengthen their sense of responsibility and their appreciation of money values.

But some students cannot respond to this call, and our readers can readily see how anxious we of Maryknoll are to add to the number of our Venard Burses and to receive offerings labelled *Student-Aid*.

Recently one came from a childless couple who expressed the splendid purpose of adopting a Maryknoll Venard student.

R E A D M A R Y K N O L L - A T - T E N — T H E N

ON THE REVIEWER'S DESK.

Under the title, *The Greater Love*, Extension Press, of Chicago, has published the experiences of Chaplain Geo. T. M. McCarthy, U. S. Army.

The Young Seminarian's Manual, prepared by Fr. Marcetteau, S.S., fills a distinct need and could be used with profit by our Catholic youth wherever they are. Among other features are several pages on etiquette—and the recommendations are entirely sensible.

His Eminence, Cardinal Pietro Maffi, Archbishop of Pisa, has written a book entitled *Al Fedeli per Gli Infedeli*. It is an exposition of the mission question, treated with a master hand, and is thoroughly practical. It provides valuable material for priests, for conferences, and for any one who desires to know the facts and principles of the mission cause without consulting many books.

Those who read German and are looking for information on Catholic Missions will find a veritable encyclopedia in the *Handbuch der Katholischen Missionen*, by B. Arens, S. J., published by Herder. The author, long attached to the editorial staff of the *Missionen Katholischen*, knows his subject thoroughly and is deeply anxious to interest Christians in the worldwide apostolate. We hope to see this book in English, and we regret that there is not some great English-speaking organization to take up just such a work and push it.

For the past five years a valuable and interesting compilation has been prepared in China by Fr. Planchet, of Peking, a Lazarist missionary. It is a book of over five hundred pages entitled *Les Missions Catholiques de Chine et du Japon*.

The first section gives the personnel and development of each mission, and at the end of all is a complete alphabetical index of Catholic priests, Caucasian and Mongolian, in China and Japan.

This is followed by documents from the Holy See, with an extended reference to the apostolic visit of Bishop de Guebriant, and by paragraphs on various happenings during the year. It has also a necrology.

The total number of Catholics in China, as given by Fr. Planchet, is 1,971,189.

Fr. Planchet refers to the first Irish establishment in China as that of the Irish Lazarists near Peking. He also states that a new vicariate in South-East Chili will soon be formed as an outlet to the zeal of Lazarists from the Province of Ireland.

WHERE WOMEN ARE WANTED.

The Vice-Provincial of the Dominican Fathers in Porto Rico dropped in recently to invite Maryknoll Sisters to be represented on the island—and he was disappointed when he realized that the Maryknoll Sisters are limited to work for the pagans,—a very large field at that. But we are sure that our friend from Porto Rico can find in the small army of Dominican Sisters in this country a select handful who will be anxious to respond to his call.

Here is a letter which may find a response from some one or other of our many readers:

Kloster St. Immaculata,
Scheldorf, Bavaria.

Rev. dear Father:

The Great War has debarred us from getting enough suitable candidates for our extensive work in the South African missions. Especially are we in need of trained deaf-mute teachers. As our schools are carried on altogether in English, we must have teachers trained in English. The American system for deaf-mutes is especially favored by the South African authorities. It would be an immense advantage for us if we could get some trained teachers from America.

—Mother Aquinata, O. S. D.



UNDER THE LOQUART TREE.

Maryknoll Sisters in their convent garden at Los Angeles.

TALK IT — MAKE MARYKNOLL BETTER KNOWN.

Sr. Mary Elise.



Fr. Clougherty, who accompanied the Sisters of Providence from St. Mary's-of-the-Woods to China, writes feelingly of the death of Sr. Mary Elise, and requests prayers for her soul. We quote from his letter:

After a journey of twelve thousand miles the sisters reached the field of their future labors in the heart of China, only to find the country in the throes of a deadly famine. The unselfish service of the American sisters soon manifested itself in deeds of mercy and benevolence. With prodigious vitality they administered every possible aid to the indigent, and baptized the dying babes. Sister Mary Elise, a registered pharmacist and trained nurse, readily won the hearts of the suffering populace. They betook themselves to her for every kind of disease, and she was ever ready, with a smile, to alleviate their sufferings. But God in His all-seeing providence demanded still greater sacrifice. In April, while engaged in an errand of mercy, she was seized with a violent fever. The Protestant missionary doctor refused to leave his hospital to attend her, who was ever ready to assist others. Black small-pox developed in a few days, and one week later the heroic sister, who had braved a journey of half the globe at the age of sixty-one, breathed her gentle soul to God. Her four months of missionary activities were filled with flowers of charitable deeds, and the fruit of her tireless efforts has already manifested itself. She died as she had lived, and her example, which was her life, loving and unostentatious, will be of service in years to come to those who were privileged to know her. It is to be hoped that when the history of American Catholic Missions will be written, one of its pages will relate the heroic deeds of the first American sister to give her life to help plant the Cross of Christ in far-off China.

NEW BISHOP FOR KOREA.

Two new bishops have recently been consecrated for Korea, one, Bishop Devred, as coadjutor at Seoul, the other, a Benedictine, now Bishop Sauer of Gensan.

At the luncheon following the ceremony there were present among others the Japanese Governor-General of Korea, Baron Saito, who, after extending his congratulations, said:

The religion you teach as well as the counsels you give contribute very much to make the people here pious, loyal, and honest. This is the reason why I sincerely desire, for the well-being, both moral and physical, of the populace of this country, that an intimate and fruitful collaboration may always be continued between you and us. In congratulating you on your well-accomplished work I do not hesitate to declare that you are gifted with two great qualities, which are, modesty and courage. On this auspicious day permit me to propose a toast in honor of, to the health of, and to the prosperity of Their Graces, Bishop Sauer and Bishop Devred.

NEEDED BY OUT-GOING MISSIONERS TO CHINA.

YOU will be interested in the outfit of a missionary. The list has been made on instructions received from the field:—

PASSPORTS. RELEASE OF INCOME TAX. LETTER STATING PURPOSE OF TRIP, SIGNED AND SEALED. 2 PHOTOGRAPHS. EVIDENCE OF CITIZENSHIP. MASS-KIT. MISSAL

CASES:—Trunk; bag; brief-case; camera bag; purse; pyx case; oil-stock case; Mass-kit case.

BEDDING:—6 sheets; 2 grey wool blankets, 1 heavy, 1 light (khaki-color is not serviceable); 2 pneumatic pillows.

CASSOCKS:—1 fast black cotton, light weight and whatever others you have. Chinese silk can be bought on the missions.

UNDERCLOTHING:—5 suits pajamas; 4 suits heavy woolen underwear, 4 suits light woolen. (Some missionaries advise the light woolen for summer because it absorbs the perspiration and is more comfortable than cotton, which becomes wet and cold.)

SOCKS:—36 pairs ordinary, 6 pairs woolen. (Local socks are cheaper, but not as serviceable nor fast in color. White can be bought in Hongkong.)

SHOES:—2 pairs strong serviceable shoes, and 2 pairs light; shoe laces; no slippers, as Chinese kind are cheap and lasting.

HANDKERCHIEFS.

OUTER CLOTHING:—2 suits white duck; 2 pair trousers, duck or khaki. (White suits are cheaper in Hongkong, but the difficulty is in having them made up in a hurry.) No new black suits; what you have should do for the trip, and cassock is worn after leaving Hongkong. (If you have too many garments the mildew and moths will spoil them.) Overcoat is necessary; also light black raincoat; one soft black hat; cap for boat (hats and caps can be bought cheaply in Hongkong); sweater; rubbers.

COLLARS:—Rubber or composition, linen ones not good on missions. 1 doz. snug fit; 1 doz. large size for hot weather.

RABATS:—Not needed if cassock fits snugly.

WOOLEN BELTS:—2, light wool.

SHAVING MATERIAL:—Soap; (sticks better than tubes, owing to breakage); brush; razor; strop or sharpener; blades.

TOOTH BRUSHES AND POWDER:—Only what is needed—do not overload.

GLASSES:—Extra pair and extra lenses.

MEDICAL AIDS:—Public Health publication No. 17; clinical thermometers; hypodermic needles and syringe; medicines such as may be needed for personal use only.

UMBRELLA:—Compact folding one—goes into small handbag.

THERMOS BOTTLES:—2 one-quart Stanley, unbreakable steel.

TYPEWRITER:—1 portable, with about doz. ribbons and box of carbon paper.

PENCILS, PENS, ETC.:—Eversharp pencil; pens and holders; fountain pen and ink (safety bottle for traveling purposes).

CAMERA and SUPPLIES:—Tripod; films; plates; tank; lamp; Azo paper; Velox Eastman tubes; E. K. powders; trimming board; trays; printing frame; hypo-acid hardener; portrait lens; one month's supply of films with paper, if you wish to print.

BOOKS:—Large and small dictionaries; encyclopedia for station, other books personal choice.

NOTE BOOKS:—Memo. books; letter files.

FIREARMS:—32-calibre Smith and Wesson revolver with cartridges.

MISCELLANEOUS:—Baby Ben clock; good watch; radium-dial watch for road; large pocket-knife; small penknife; small pliers; large pliers; nest of screw drivers; large scissors; hair-cutting outfit; 3-in-1 oil; saw; hatchet; hammer; bit; 2 chisels; oil-stone; needles; thread; darning cotton; beeswax; scissors; thimble; buttons.

YOU CAN TALK FOR US IF YOU — WILL —



THE MARYKNOLL MISSION CIRCLES

GRATITUDE fills our hearts for the thoughtfulness and timeliness of the generous co-operation that has come from the Maryknoll Circles in many forms, both for our out-going missionaries and for the ever-increasing home needs. We sometimes rub our eyes as the Circle checks drop out upon our desk. Our Circles are certainly made up of truly Catholic, apostolic hearts, inflamed with a mission spirit, burning, at the cost of sacrifice, to bring souls to God. God bless and keep them!

We regret that congested conditions do not permit the annual gathering of Circle secretaries at Maryknoll this summer. It is a great disappointment to all at the Knoll. We had hoped that somehow the visit could be arranged, but finally decided that we were not warranted in subjecting our friends to the discomforts of overcrowding. Next year, please God, we hope to meet at Maryknoll at least one representative from every Circle.

Maryknoll has had the pleasure of entertaining several nearby Circles this summer, to the mutual profit and spiritual refreshment of all concerned.

On June 4 *Our Lady of the Maryknolls Circle*, of New York City, came for the afternoon. This Circle is god-mothering a student by contributing \$300 a year for his education. The members are employees of one of the big insurance companies and are zealous promoters of the Cause.

On June 12 *Immaculate Conception Circle* of Brooklyn, with six branches of the mother Circle, to the number of seventy-five, lunched under the trees, roamed the fields and woods, had their picture snapped, and, at the end of the day, returned to the city, tired

and happy. Accompanying them were several interested priests. The visit closed a successful year's work. The financial aid rendered runs into four figures, while the sewing and clerical work done is beyond computation. The members have spread a fire of enthusiasm and zeal that promises great things for the future.

In the afternoon *St. Aloysius Circle* came out from New York with their director, Rev. George Hafford, and a smaller Circle, numbering in all thirty-five. The members devote themselves to catechist support and in addition have recently forwarded a gift to Sister Xavier, of Chusan, China. Their interests are constantly widening and their efforts will fructify, with God's help, into an abundant harvest of souls.

On June 19 we welcomed the *Brooklyn Auxiliary*, then a month old. The organization is taking its first steps, and has not yet tried its own strength. It is, however, full of promise and its aim is a noble one. We will watch its progress with interest, and believe that later we shall have something well worthwhile to relate of its accomplishments.

"Circle the Earth with us." Send your name for enrollment in the Maryknoll Centre Circle, one dollar a year.

At the General Meeting of Pittsburgh Maria Mission Circles the Reverend Moderator, Fr. T. C. Klimke, addressed the Circles. He thanked them for their excellent work of the year, emphasized the needs of the missions and the great work that still lies before the Circles, while pointing out obstacles that will be met and dangers that may tend to impede and even destroy their work.

"Charity," he said, "is the bond of union between the Circles. Without it a Circle will be short-lived. It will sustain us at times when our tasks seem fruitless, when our toil and sacrifice and savings produce no apparent

result. Charity, that is a love of God and a love of our fellow-man for God's sake, united with prayers, produces in our souls the sweet consciousness of having done something really worth while; we have advanced one step on the road to personal spiritual perfection and have assisted a struggling fellow-being towards eternal happiness, God."

Clubs and Circles may have THE FIELD AFAR, if all copies are sent to one address, for eighty cents a year.

The idea taken up by a Brooklyn Circle could with profit to the Cause be carried out elsewhere. An office in the same building with a Catholic-Religious-Articles-and-Book-Store is open several hours each day, also for a short time on Sunday. It has many visitors, including priests and sisters, and it carries a stock of Maryknoll books, FIELD AFARS, Juniors, mite boxes, burse cards, Chi Rho pins, and Maryknoll leaflets. A map adorns the wall, with the Maryknoll mission marked off, and an album of Maryknoll photographs is open to the visitors. Rent is paid by Circle dues.

Housekeepers who take a justifiable pride in their goodly supply of household necessities, would be put to a test at the Knoll, particularly when several guests arrive unexpectedly. There is a scurrying for sheets and pillow-slips and towels to make up the rooms, while the occupants of those same rooms must sometimes be hastily ejected. And what a serio-comedy is enacted if it is wash-day and the linen is not back from the laundry! The sisters throw up their hands, making rapid calculations how to provide.

Circles are beginning to turn their attention to these needs, and household linens are beginning to come. We should like to see a procession, however ghostly it might appear, of a couple of hundred sheets and as many pillow-slips walking up the road to help us over the dilemma of providing for twelve missionaries and a score or more new students this fall.

BETTER THAN WE CAN TALK FOR OURSELVES.

THE CLIMB OF THE MARYKNOLL BURSES.

STUDENT BURSES.

A Burse is a sum of money invested and drawing enough interest always to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand.

SEMINARY BURSES—Complete.

Cardinal Farley Burse	\$5,000.00
Sacred Heart Memorial Burse	5,000.00
John L. Boland Burse	5,000.00
Blessed Sacrament Burse	5,000.00
St. Willibrord Burse	5,000.00
Providence Diocese Burse	5,000.00
Fr. Elias Younan Burse	5,000.00
Mary Queen of Apostles Burse	5,000.00
O. L. of Miraculous Medal Burse	5,002.00
Our Lady of Perpetual Help Burse	5,000.00
Holy Trinity Burse	6,000.00
Father B. Burse	5,273.31
Bishop Doran Memorial Burse	5,000.00
St. Charles Borromeo Burse	5,000.00
St. Thomas the Apostle Burse	5,000.00
St. Catherine of Sienna Burse	5,000.00
Rev. Jos. M. Gleeson Burse, I.	5,000.00
Rev. Jos. M. Gleeson Burse, II.	5,000.00
Bp. Casack Memorial Burse	6,000.00
Albany Diocese Burse	5,000.00
Fall River Diocese Burse	5,000.00
Thanksgiving Burse, I.	5,000.00
Thanksgiving Burse, II.	5,000.00
Annuitant's Memorial Burse	5,000.00
Rev. John J. Cullen Memorial Burse	5,000.00
Anonymous Burse	5,000.00
St. Margaret Mary Burse	5,000.00
C. W. B. L. Burse	6,060.00
Bl. Julia Billiard Burse	5,537.81
Mother Theodore Guerin Burse	5,000.00
Machay Memorial Burse	5,000.00
St. Columba Burse	6,000.00
Abp. John J. Williams Burse	5,279.21
St. Teresa Burse	5,142.27
Holy Ghost Burse	5,142.10
Sacred Heart Burse, II.	5,132.63
Rev. Thos. F. Price Memorial Burse	5,000.00
St. Vincent de Paul Burse	5,060.76
Manhattanville Alumnae Association Burse	5,000.00
James and Catherine Meehan Burse	5,000.00

Thomas F. Farley Memorial Burse	5,000.00
St. Stephen Burse	5,453.00
Rev. Patr. H. Billings Burse, I.	5,000.00
Rev. Patr. H. Billings Burse, II.	5,000.00
Our Lady, Help of Christians, Burse	5,000.00
Our Lady of Mercy Burse	5,043.00
Our Sunday Visitor Burse	5,000.00
Mother Catherine Spalding Burse	5,585.28
St. Joseph Burse	5,017.63

The name of your diocese, your school, your society, your founder, your patron saint—where is it on the list below?

SEMINARY BURSES—Incomplete

Philadelphia Archdiocese Burse	\$4,580.81
Pittsburgh Diocese Burse	4,234.71
Holy Souls Burse (Reserved)	4,000.00
Anonymous Diocese Burse	4,000.00
All Souls Burse	3,891.71
St. Francis of Assisi Burse	3,715.50
Kate McLaughlin Memorial Burse	3,500.00
Cure of Ars Burse	3,477.35
St. Patrick Burse	3,421.13
Cheverus Centennial School	3,216.87
The Most Precious Blood Burse	3,143.16
St. Anne Burse	3,015.87
Immaculate Heart of Mary Burse (Reserved)	2,912.24
Bl. Madeleine Sophie Barat Burse	2,808.75
Columbus Diocese Burse	2,750.00
St. Anthony Burse	2,312.06
Holy Eucharist Burse	2,228.50
Our Lady of Mt. Carmel Burse	2,067.89
Marywood College Burse	1,939.10
Fr. Chapon Memorial Burse	1,894.35
Trinity Wekanduit Burse	1,851.23
Holy Child Burse	1,724.89
Pius X Burse	1,714.25
St. Dominic Burse	1,642.07
Dunwoodie Seminary Burse	1,391.91
Our Lady of the Sacred Heart Burse	1,385.48
Bernadette of Lourdes Burse	1,342.76
Duluth Diocese Burse	1,206.20
Omnia per Mariam Burse	1,110.00
Bl. Louise de Marillac Burse	1,105.24
Fr. Chaminade Memorial Burse	1,043.83
College of Mt. St. Vincent Burse	1,000.00
Margaret A. Ellis Memorial Burse	1,000.00
Mother Seton Burse	972.00
St. John the Baptist Burse	902.33
St. John Seminary, Archdiocese of Boston, Burse	800.00
St. Agnes Burse	668.81
St. Lawrence Burse	635.25

Susan Emery Memorial Burse	\$66.50
St. Rita Burse	566.15
St. Michael Burse	527.75
St. Joan of Arc Burse	416.01
St. Francis Xavier Burse	415.28
Immaculate Conception, Patron of America, Burse	386.50
Our Lady of Lourdes Burse	377.52
Sr. Mary Pauline (Academy of St. Elizabeth) Burse	375.00
Holy Family Burse	332.00
College of St. Elizabeth Burse	300.00
St. La Salle Burse	240.85
Children of Mary Burse	229.25
St. Bridget Burse	216.00
St. Boniface Burse	206.40
Our Lady of Victory Burse	170.16
All Saints Burse	135.28
Maryknoll-in-Heaven Burse	126.50
The Holy Name Burse	111.00

A Burse Card is designed to gather twenty offerings of five cents each. Shall we send you some cards for your favorite Burse?

VENARD BURSES—Complete

Rev. Jos. M. Gleeson Burse, I.	\$5,000.00
Rev. Jos. M. Gleeson Burse, II.	5,000.00
Rev. Jos. M. Gleeson Burse, III.	5,000.00
Rev. Jos. M. Gleeson Burse, IV.	5,000.00
Blessed Sacrament Burse	5,053.00
E. J. and E. G. Connerton Burse	5,000.00
"Our Sunday Visitor" Burse	5,000.00

VENARD BURSES—Incomplete.

St. Michael Burse (Reserved)	\$4,000.00
Little Flower Burse	3,784.46
Sacred Heart of Jesus Burse (Reserved)	3,500.00
Bl. Theophane Venard Burse	1,575.80
Sodality of Bl. Virgin Mary Burse	1,000.00
St. Aloysius Burse	571.50
"C" Burse, II.	400.00
Immaculate Conception Burse	102.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

† On hand, but not available, as at present interest goes to the donor.



ST. MARY'S COLLEGE, MONROE, MICHIGAN.

This college is conducted by the Sisters of the Immaculate Heart of Mary, who, in celebration of their Diamond Jubilee, started a Maryknoll Burse.

Burses rose high during the month. St. Joseph's and the Mother Catherine Spalding Burse (Sisters of Charity of Nazareth, Ky.) have gone into the complete list, the latter rising towards \$6,000. The College of St. Elizabeth, Convent Station, N. J., has opened its burse with \$300. The St. Columba Burse has been raised to the \$6,000 mark. And the generous addition of \$300 has been made to the Philadelphia Archdiocese Burse by the St. Columba Circle of Philadelphia.

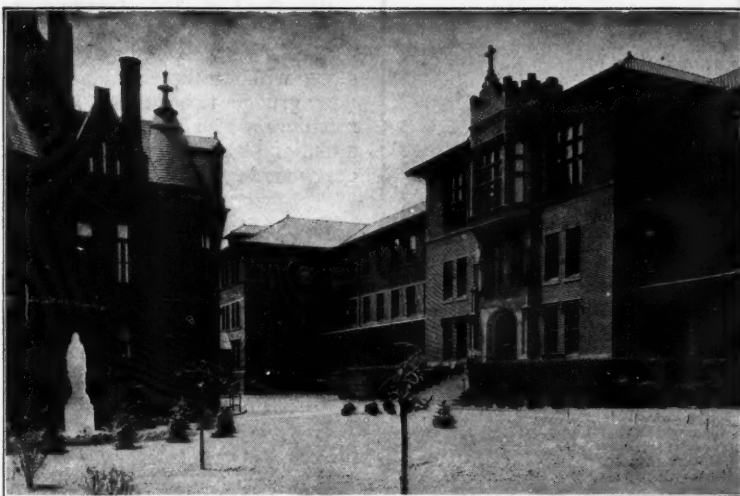
Mother Catherine Spalding's daughters are rejoicing over the completion of the burse in her memory. The enthusiasm and expedition with which this fund was raised speaks well for the practical love they bear their saintly mother and does credit to their own zealous desire to cooperate with this work for souls.*

May the Sisters of Charity of Nazareth be always blessed through the priests of Maryknoll who will be the beneficiaries of their charity!

It looks as if we must make our Burses \$6,000, because we find that the interest on \$5,000 is not enough to cover the expense of educating, housing, and boarding a student in this country. We will wait a while, however, before fixing this sum, but in the meantime we shall be pleased to make further additions to any of the five-thousand-dollar completed burses.

Diamond Jubilees are beginning to stud the crown of Catholic life in America, and we congratulate the *Sisters of the Immaculate Heart of Mary*, at Monroe, Michigan, on their recent joyful anniversary. St. Mary's in 1845 was such a log cabin as one sees occasionally to-day from a train in the South lands. St. Mary's College

*This burse is \$6,000, and offerings over that amount—already considerable—are to be applied to FIELD AFAR subscriptions for the various houses of the Congregation.



MOTHERHOUSE AND ACADEMY OF THE SISTERS OF MERCY, PITTSBURGH, PA.

By starting Our Lady of Mercy Burse, these Sisters became the pioneers among Religious in Maryknoll Burse-Building.

in 1921 is a dignified and impressive pile—a monument of faith and zeal. Maryknoll is pleased and proud to enroll among its founders the Monroe Sisters, to whom we are indebted for the *Immaculate Heart of Mary Burse*, now in formation. The foundation is given as “a slight token of gratitude to the Blessed Mother of God for the protection she has so constantly exercised over the Congregation.”

Twenty-five dollars for the *Holy Name Society Burse for The Venerard*—from Rev. F. A. Schwallenberg, St. Margaret's Rectory, Seat Pleasant, Md.

This is a note that greets the editor—and, flashes the thought: *How fine it would be for the H. N. S. units along the line to take up the education of Catholic boys for the priesthood, here or abroad!* Fr. Schwallenberg has the idea.

A day will come in the history of the Maryknoll Seminary when it can be announced that all student burses have been founded,—but that day has not yet come.

And perhaps it is better so, because it gives a chance to individuals, or to parishes or societies, to sponsor some of our aspirants as they move forward towards the gate that opens upon the worldwide apostolate.

The names of our *Founders* will find an honored place, and their spiritual needs will be remembered always by the line of beneficiaries to whom their burses will be, in turn, applied.

THE MARYKNOLLS

At Ossining-on-Hudson, N. Y.—

Seminary and Administration.
Publication House.
Sisters' Mother-House.
Telephone: Ossining 921.

In New York City—

Procure, 410 E. 57th St.

At Clark's Summit, Pa.—

Maryknoll Preparatory College.
Our Lady of the Missions Convent.

On the Pacific Coast—

San Francisco—1911 Van Ness Ave.
Los Angeles—425 So. Boyle Ave.
Seattle—17th Ave. and Jefferson St.

In China, Kwangtung and Kwangsi—

District No. 1—Yeungkong.
District No. 2—Kochow.
District No. 3—Tungchan.
District No. 4—Loting.
District No. 5—Wuchow.
Procure at Hongkong, Box 595.

SEND OUR CIRCULATION UP BY ONE!

John Wear-little Black had a hard time of it last month because there was more junk than usual in his outfit, but he arrived at the Knoll in time for monthly payments.



FROM YOUR STATE AND OTHERS.

State.	Gift.	New Subscribers.
Alabama		2
Alaska		1
Arizona	\$ 16.61	1
Arkansas	66.00	2
California	2,065.36	915
Colorado	1.00	
Connecticut	320.51	25
Delaware	18.75	
Dist. of Columbia		6
Florida	30.50	
Georgia	38.00	
Idaho	11.00	
Illinois	340.37	19
Indiana	72.21	19
Iowa	38.62	2
Kansas	15.00	
Kentucky	156.78	3
Louisiana	1.00	2
Maine	51.00	16
Maryland	221.60	5
Massachusetts	2,023.10	98
Michigan	478.15	36
Minnesota	77.45	1
Mississippi	2.25	
Missouri	122.60	17
Montana	5.31	
Nebraska	10.00	
New Hampshire	51.39	10
New Jersey	1,477.53	156
New York	4,022.48	264
North Carolina	2.00	
North Dakota	5.00	
Ohio	822.90	853
Oregon	53.00	
Pennsylvania	1,995.28	54
Rhode Island	151.75	12
South Carolina	5.00	
South Dakota	5.00	
Tennessee	150.10	3
Texas	49.50	
Vermont	6.00	
Utah	4.00	
Virginia	89.00	
Washington	277.94	27
West Virginia	49.00	6
Wisconsin	18.80	4
Wyoming		1

FROM BEYOND THE BORDERS.

British Columbia	\$100.00	
Canada	147.25	10
England		2
Hawaii	1.00	
Ireland		10
Newfoundland		2

TOTAL OF NEW SUBSCRIBERS. 2,584

GIFTS IN KIND.

Ciborium; crucifixes; altar linens; new vestments; books; clothing; kodak supplies; knives; forks, spoons; crockery; towels; aprons; cigars; collars; ONE TYPEWRITER; old jewelry from Cal., N. J., Mich., Wash., Ill., Vt., Ohio, N. H., Pa., Minn., N. Y., Mass., Conn.

An S O S for typewriters brought six, large and small, all usable. We wonder how we got along without these six, and we now grudge two of the smaller machines, which have attracted the attention of two outgoing missionaries whose eyes are appealing.

Four-figure gifts since our last issue included one of a thousand dollars from a California priest; another, running over two thousand, through the Brooklyn Diocesan Direction (S. P. F.), from the Immaculate Conception Circles; and a third, of \$1,066.28, from the Nazareth Sisters of Charity.

Two more Memorial Rooms were taken in the new Seminary. And the passage for a missionary arrived from an unexpected source. Student Units contributed for the missions and other needs. The support of needy students was not forgotten. No wills matured; but one small annuity was received. Nor did friends forget the famine sufferers in China, to whom we had the pleasure of forwarding \$446 more.

We are indeed thankful for the help that comes to sustain this great work at home and abroad, and we take this occasion to thank many priests, especially, for their gifts, their kind words of encouragement, and for the Mass intentions which they thoughtfully send.

A religious community of women practices charity to bring God's blessings on its own needs. We quote:

It is a great pleasure for me to write and send you to-day on behalf of Sister Superior and all of our Community a check for Five Hundred Dollars (\$500) to pay for the passage and outfit of one of the Reverend Fathers of the band going to the missions next fall. We would like it given to the one who has fewest friends to provide for him. We shall rely on his prayers for our special intention that the dear Sacred Heart may send us the wherewithal to begin a much needed building.

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CURRENT APPEALS.

Seminary Foundation (Reserved for priests)	\$9,320.54
Stones in Seminary Wall	\$5,017.81
Memorial Rooms in New Seminary	\$5,197.75
Bricks in Venard College Wall	2,096.32
Outfit and Passage of Missioners ..	* 620.00

SPECIAL FUNDS.

The Funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

Maryknoll Propaganda Fund	\$5,000.00
Our Daily Bread Fund	1,259.08
Altar Wine Fund	802.00
Sanctuary Candle Fund	264.00
Sanctuary Oil Fund	233.55

NEW PERPETUALS.

Living—Rt. Rev. friend; Sr. M. V. H.; J. K. O'B.; Students of St. Francis Xavier Academy; Mrs. J. L. L.; M. M. S.; C. L. W.; M. A. W.; Dr. F. J. E.; Mrs. C. C.; M. B.; R. A. A.; M. L.; A. M. B.; R. M. B.; Mr. and Mrs. T. C. E.; Mrs. C. O'H.; Mrs. J. P. G. and family; T. B.; Mrs. G. C.; M. E. H.; E. C. B.; H. family; K. family; Mrs. M. F.; Mr. J. H.; Mrs. M. L.; R. de la H.; Mr. and Mrs. G. J. H.; P. D. R. family; Mrs. C. P.; M. M.; M. C.; Mrs. M. C.; Mrs. P. B.; W. J. K.; A. F.; C. F.; C. N. F.; M. S. N.; Mrs. L. N. S.; J. A.; A. C.; C. J. C.; J. A. C.; M. A. C.; C. E.; W. A. P.; St. Martin's Parish.

Deceased—Rev. Jos. J. 'Coroner; Rev. James M. Thies; Matthew O'Reilly; Timothy Mullaney; Joanna Mullaney; Jas. O'Brien; Mary K. O'Brien; Geo. V. Alster; Jno. P. Smith; Wm. Smith; Susan Smith; Elizabeth Smith; Teresa Schaad; Laura Schaad; Zeller family; Dora Gielink; Hoffman family; Koehrig family; M. B.; Jno. J. Barth; Kelley family; Coffey family; Patrick Moran; Mrs. Patrick Moran; Jas. E. O'Halloran; Geierman family; Mathias Thies; Anna Mary Thies; Joseph Braun; Gertrude Braun; Patrick Roche; Mrs. Susan A. McKee; Mrs. Sarah McGeary; Jno. H. Hennon; Margaret Lawlor; Catherine Lawlor; Mary Brennan; Jas. M. Wickersham; Patrick Conley; Margaret Conley; Walter Derney; Thos. Derney; Walter S. Granville; Mary T. Granville; Mr. and Mrs. James Moran; Mr. and Mrs. Michael Powers; St. Martin's Parish.

*2 more reserved.

THIS PAPER EMPLOYS NO PAID AGENTS—

MARYKNOLL LAND

(Original Purchase.)

May be "purchased" at one cent a foot. Buy by the hundred.

Total area	4,450,000
"Sold" to date.....	3,073,976
Yours to secure—for Maryknoll..	1,376,024

VENARD LAND

This land is being "sold" at one half-a-cent a foot.

Total area	6,000,000
"Sold" to date.....	1,553,802
Yours to secure—for The Venard	4,446,198

Special cards are designed for those who would "purchase" land at Maryknoll or The Venard. Send for one of each.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund (Incomplete). \$935.69	
Our Lady of Perpetual Help Fund (Incomplete)	162.98

VENARD STUDENT AID

Venard Circles Fund, No. 1	\$1,000.00
Venard Circles Fund, No. 2	1,000.00
Venard Circles Fund, No. 3	1,000.00
Venard Circles Fund, No. 4	1,000.00
Venard Circles Fund, No. 5	790.88

MARYKNOLL MISSION FOUNDATIONS

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family) whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the uncompleted burses and funds in the list below are invited.

NATIVE CLERGY BURSES

Our Lady of Perpetual Help Burse. \$1,500.00	
Our Lady of Lourdes Burse	601.00
St. Vincent de Paul Burse (Reserved)	500.00
Maryknoll Academia Burse.....	255.00

NATIVE CATECHIST FUNDS

Abp. Williams Fund, I.....	\$4,000.00
Abp. Williams Fund, II.....	4,000.00
Abp. Williams Fund, III.....	4,000.00
Abp. Williams Fund, IV.....	4,000.00
Abp. Williams Fund, V.....	4,000.00
Yeungkong Fund, I.....	4,000.00
Yeungkong Fund, II.....	1,172.85
Abp. Williams Fund, VI.....	1,000.00
Fr. Price Memorial Fund.....	546.60
Bl. Julia Billiard Fund.....	180.00

OTHER MISSION FUNDS

Missioners' Books.....	\$442.00
Circles' Missioner-Support Fund...	355.75

MARYKNOLL MISSION GIFTS.

Babies	\$530.56
Catechists	674.00
Orphanage	37.65
Missioners' Needs	72.00
Saddle for Fr. McShane's horse...	15.00
"Stringless"	134.70

Seminaries throughout the country, from "Brighton" at Boston to "Menlo Park" at San Francisco, have found a generous place in their hearts for Maryknoll, and all Maryknollers are happy in the fact. Student Units in several of the seminaries have poured their mites on our receiving desk.

"Columbia College Unit, Dubuque, Iowa, has this year collected for the mission \$491, and has helped with the support of a catechist."

Another memo. for the Editor. This is the college that offers to educate a Chinese youth. Catholic charity exemplified! We are not surprised. Maryknoll has three of the Columbia College alumni, and hopes for more like them.

The Nativity Parish of Chicago is maintaining a Maryknoll missionary. Fr. James G. Flaherty, the pastor, wrote recently:

"We are adopting him as our own. While we shall send our help through Maryknoll, we will expect to hear from him occasionally, say once or twice a year. It is possible that within the next six months we shall be able to send the \$200 required.

Fr. Flaherty is also interested in the missions of Uganda.

OUR readers are asked to offer a prayer for the souls of:

Rev. F. P. Murphy	George V. Alster
Rev. A. J. Zeller	Patrick O'Hara
Rev. Walter G. Henry	Anthony O'Hara
Rev. R. O. Hughes	James Oram
Rev. J. J. McKeever	Mrs. I. Null
Mother Mary Agnes	Mary F. McBride
Sr. Mary Anna	Mrs. John Connor
Sr. Mary Louis	Lawrence Powers
Sr. Mary Cyprian	Patrick Sullivan
Sr. Mary Magdalen	Mrs. M. Farrell
Dr. J. F. McAnulty	Mrs. A. Ryan
Paul J. Murphy	John McCarthy
Martin Murray	Lena Donovan
Mrs. Catherine Ray	R. H. Johnson
J. C. O'Halloran	W. F. Boyle
Wm. M. Ahern	Margaret Mackrell
Wm. U. Riley	Elizabeth Erlacher
Catherine Sweeney	E. V. Schaefer
Mrs. Romano	Mrs. E. Broun
Josephine M. Mettata	Mrs. M. Sweeney
D. J. Murphy	Emma Dixon
Thomas J. Cole	Mary Fitzhenry
Rose McGill	J. A. White
Daniel J. Toomey	Dora Giellink
Thomas Mannion	Andrew Jakositz
Mrs. Susan A. McKee	Mrs. Mary McLarny
M. J. Reardon	Michael F. Phelan
Anna Toner	Thomas Clinton
Mrs. Anna Hooper	John H. Hennon
Mrs. Teresa Kelly	Emil Marzano

THE WANT COLUMN.

At Maryknoll-on-Hudson:—

Cope, red; humeral veil; 2 tabernacle veils.

Rugs for 2 altars and one sacristy. (Inquiry invited.)

Cassocks and trousers for seminarians.

A one-half horse-power motor A. C. to run the Maryknoll darning-machine.

Plants and bulbs to supply flowers for our altars; hardy perennial shrubs for flower garden; bulbs for greenhouse forcing, such as lilies, narcissus, tulips; ornamental greenhouse plants, such as azaleas, ferns, gardenias.

Books of fiction by Catholic authors, such as Canon Sheehan; Msgr. Benson, Fr. Finn.

Sets of Noldini's Moral Theology and of Tanquerey's Dogmatic Theology; one set of Van der Stappen's Liturgy; breviaries.

Complete basket-ball equipment; baseball supplies.

Bread-cutting machine. Parcel-post scales, capacity 70 lbs. Chemical fire-extinguishers. White lead paint.

A few sets of dalmatics. Correspondence invited.

Knives, forks, spoons, dishes, and eating tools of all kinds. We expect to have 100 students at the Knoll next year—and we don't dare to think how many sisters there will be!

Typewriters—any kind not out of repair, for the office; and portable ones for our departing missionaries.

FOUR GOOD MILK COWS.

At Maryknoll-in-China:—

Censors and boats.

Before our infirmary was run on scientific principles we were content to ask friends for a few bottles of *Fr. Williams' Curecough*, some *Kicapoo Indian Worm Lozenges*, or *Mrs. Winslow's Soothing Syrup*; but imagine the chagrin of the Procurator when the present infirmary (a professional) suggested that we give our medical friends a chance to supply us with a *violet ray vibrator*!

Send one along, Doctor, and we will give you the result whatever happens.

Address Maryknoll-on-Hudson, Ossining, N. Y.

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